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EDITORIAL.

In the first article Dr. Gulick urges that modern religious life and ideals for adolescents are introspective of states and not active enough. In the church we hear of rest, joy, peace, meekness, non-resistance, trust, love to God, hope of heaven, resignation, etc. These are feminine and not masculine traits, and our churches are less and less marked by aggressive, heroic, and objective endeavors. The pride and flower of American young men stand outside and not inside the church, and most members and workers are women. The lives that appeal to young men are Washington, Lincoln, etc., who were not leaders in church and religion. The Young Men's Christian Association stands too much for subjective things, and so it and Bible classes do not represent the best element, which is always attracted by great expenditure of energy. The qualities indigenous to the Anglo-Saxon youth are perhaps best seen in group-games, involving passionate subordination of individuals to the college team, captain, etc., and these best of all our qualities are given little field in religious work.

Professor Monroe attempts to trace the rise of the money sense in children and to compare it with the same in primitive man. His method was by the questionnaire, and showed a marked rise at puberty in the per cent. of both girls and boys who would save their money. Property seems to have originated in the storing up of food. Many interesting suggestions

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on the cultivation of thrift occur, and school savings banks are strongly commended. A bibliography is appended.

Mr. Sears prints a more extended survey of recent literature and problems connected with home and school punishments. Its object, what it does, its many forms and kinds, what offenses are punished, tasks and penalties, uniformity of punishment for the the same offense, making the penalty fit the crime, discipline of consequences and its limits, breaking the will, lapse of time between the offense and the punishment, and slight but sure punishments, are discussed on the basis of the questionnaire returns and recent literature upon the subject, which is copiously cited at the end, and practical conclusions drawn.

The teaching instinct, its origin and its psychology, is investigated by Mr. Phillips. Teaching and leadership among animals, incentives to good teaching, cases of an innate passion for teaching and its analysis, are discussed. It is explained as an expression of the ripened impulse to parenthood, school-making is a kind of nest-building, and teaching is mind-feeding. The lives and motives of great teachers, Jesus, Socrates, Arnold, Comenius, Pestalozzi, Froebel, Fellenberg, Lancaster, and Francke are discussed to show that philanthropy and interest in the species was at the root of their endeavors. The incentives to teach, how far the teaching instinct can be given or improved by training, how far the impulse to communicate may be akin to the impulse of God to reveal himself—these and many other questions are considered.

The reviews and digests of current educational literature are unusually extended in this number, comprising over fifty recent publications.

PSYCHOLOGICAL, PEDAGOGICAL, AND RELIGIOUS ASPECTS OF GROUP GAMES.

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This article is an attempt to correlate and suggest the direction of several studies now making. It aims at suggestiveness rather than at conclusiveness. It presents chiefly summaries, conclusions and outlook. The studies relate

(a) To the psychology of play, particularly the plays of Anglo-Saxon adolescent males.

(b) To the relation of these play instincts to the serious business of life, and particularly to the higher social and psychical function of living.

(c) To the ways in which the truly religious life of service to humanity may be best initiated and fostered in the boy.

(d) To directions in which organizations for fostering the religious life may well direct their activities.

If there are assumptions in the article that seem too great for the facts presented, the reader can only be referred to these studies that it is hoped can be published at no very distant date. These studies will include such bibliographical and statistical matter as will make evident the strength or weakness of the positions taken.

It is our purpose to examine the characteristics of the Anglo-Saxon, and to attempt from this examination to state in what directions the highest life must show itself. This highest life must be fostered and included by the religious life.

By Anglo-Saxon, I mean people, not necessarily of Anglo-Saxon blood, but of Anglo-Saxon tradition and psychical inheritance. We are an Anglo-Saxon people, for our dominant inheritances belong to this group rather than to those of the Romance line. The fact that we have parents from other lines does not alter the fact of which I have spoken.

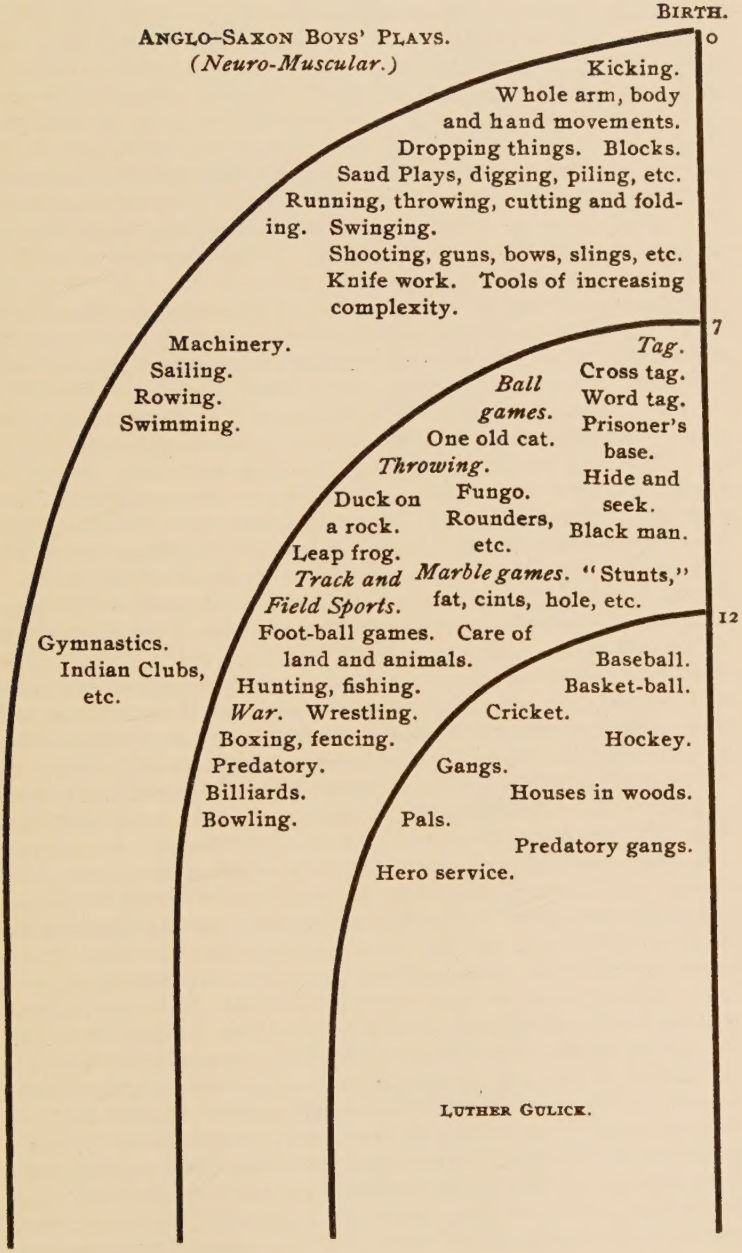
It is proposed to limit our inquiry to a single phase, a single method. The application of this method to a wide range will be evident at the conclusion. We propose to examine the characteristics of the Anglo-Saxon young man, as shown by his spontaneous plays, particularly his neuro-muscular plays.

The chief interests and activities of the young of all races,

and of the higher animals, center about play, and in no other direction may we expect to find dominant characteristics exhibiting themselves with the power and clearness we may in this spontaneous play life. Thus, it may be that we can get important light in regard to the dominant characteristics of the Anglo-Saxon young man by making careful observation of his plays. We shall observe any divergence that there may be between the plays of the Anglo-Saxon and Romance peoples on the one hand, and between men and women on the other. We shall observe the progressive character of the plays through the life of the individual. I shall also take occasion to briefly suggest some of the more important contributions in modern psychology that bear upon the problem.

Attention is called to the accompanying chart, entitled "Anglo-Saxon Boys' Plays." By this title it is not meant that these plays are exclusively carried on by Anglo-Saxon boys, for they are inclusive as well as differentiating. The chart is to be read from above downwards. It starts at zero, birth, and terminates at adult life. Its usefulness must depend entirely upon the general characteristics exhibited. Psychological facts, such as we are dealing with, cannot be represented in a graphic way so as to be complete in details. For instance: the lines starting at the right of the chart, at the years 7 and 12, are only approximate. In some individuals these lines should be two or even three years earlier, and in others correspondingly later, than we find them on this chart. Then, again, there is no sharp division between the plays in the three groups, as shown by these two lines; they shade into each other. That which we attempt to characterize by these three groups are the chief interests of the period. I have attempted to arrange them in a somewhat psychological order, but even in individuals, this varies so that only the progression from simple to complex as a whole can be accepted as expressing the thought.

All will recognize in the characteristics of the group given on top the plays of babyhood and the first years of childood: the spontaneous kicking of the baby, the movements with the whole arm — often symmetrical — the bodily squirming and movement of the baby; the hand movements, the clasping movements, the movements of the head; all seem to form the play life of the baby. The baby rapidly progresses to playing in more complicated ways: to pick things up and drop them, to play with sand—piling it up and digging in it with the fingers, scooping it with the hand, digging it with a stick, sticking little sticks in it, covering things up with sand, and a marvellously numerous group of things: burrowing, digging, making little imitations of things. He soon loves to play with blocks, pieces of wood, sticks, straws, anything out of which he can construct


BIRTH.
ANGLO-SAXON BOYS' PLAYS.
(Neuro-Muscular.)
0
Kicking.
Whole arm, body and hand movements.
Dropping things. Blocks.
Sand Plays, digging, piling, etc.
Running, throwing, cutting and folding. Swinging.
Shooting, guns, bows, slings, etc.
Knife work. Tools of increasing complexity.
7
Machinery.
Sailing.
Rowing.
Swimming.
Tag.
Cross tag.
Word tag.
Prisoner's base.
Hide and seek.
Black man.
Ball games.
One old cat.
Throwing.
Duck on a rock.
Leap frog.
Fungo.
Rounders, etc.
Marble games.
"Stunts,"
fat, cints, hole, etc.
Track and Field Sports.
Foot-ball games.
Care of land and animals.
Hunting, fishing.
War.
Wrestling.
Boxing, fencing.
Predatory.
Billiards.
Bowling.
12
Gymnastics.
Indian Clubs, etc.
Baseball.
Basket-ball.
Cricket.
Hockey.
Gangs.
Houses in woods.
Pals.
Predatory gangs.
Hero service.
LUTHER GULICK.

something. He will take delight in running, running from one thing to another, running and throwing his arms at the same time. Throwing a little later acquires interest, and to throw a ball engages his passionate interest. To cut things with scissors, or with a knife, is the basis of a whole group of activities of a play nature. Swinging in various forms, he loves to do. See-saw interests all children. The joggling board of some of our Southern States, being analogous to a large springboard, is of great interest. Swinging in swings, riding hobby horses, driving a broom, and a multitude of exercises of a similar nature are plays common to most.

This large group of plays, it will be observed in the chart, are arranged in a column growing downwards toward the left side of the page. By this it is meant to infer that these activities, these plays, having once entered into the life of the individual, remain throughout life of a greater or lesser degree of interest, and that further interests of a similar character come in. Thus, we see the boy soon learning to shoot, loving to shoot with bow and arrow, with sling, with rubber shooter, with the protean forms of toy guns, later on with real guns. We observe his growing interest in work with tools. The boy's jack-knife is one of his great sources of interest and education. Where he has opportunity, he will work with various kinds of tools, and have the greatest interest, and his play life will be of this character. He will build small pieces of machinery, build dams and little streams, make water-wheels, make these water-wheels do work. He will make small boats and sail them. He will row and swim and run and jump. Later on, he will very likely be attracted by gymnastics in some form: by Indian club swinging, by tumbling. I think that all will agree without further discussion that these represent in the main the chief play interests of the first period of childhood.

In what general way may we characterize these interests, these plays? It is evident that they are *progressive in regard to complexity of movement.* The first movements also of the baby are feeble as compared to his later movements; his later movements are feeble as compared with his movements as a little boy. Then, too, we may easily see that these movements are the fundamental ones that become reflex during later life; the earlier bodily movements of the baby certainly do. All the mechanics of running, jumping, throwing, handling tools, and the use of the body, become thoroughly reflex in later life, and this is the period in which they are becoming reflex. It is the period when the spontaneous interest of the child centers upon the acquirement of those fundamental activities which must become reflex before the mind can be free for higher achievement, but without which every-day life would be impossible.

It is to be noted that these activities are individualistic; they are not games; the little child does not play games. Plays may be distinguished from games readily: games have definite programme and conclusion; plays include games, but games do not include all plays. It is also evident that these earliest activities are common not only to all human races, but also to the higher animals, in varying degree. Not the later development of these characteristics, but the earlier ones, are referred to, as constituting the plays of animals.

A moment's reflection on the development of the nervous system will show that we have a most intimate relation between this psychical development and the development of the spinal cord and brain. Recent investigators tell us that during the first one, two, or three years of life, the spinal cord, together with certain lower parts of the brain, comes into its almost complete activity; that it is the period for the acquirement of all those activities that depend upon the spinal cord. These we will know are the reflex activities. They constitute activities dependent upon the "lower level," so-called, of the development of the nervous system, according to the Hughlings Jackson theory.

If we should endeavor to carry out our thought with reference to the religion of this period, it would at once be seen to consist of *the acquirement of those reflexes* that are related not only to the best life of the individual at the period, but *upon which the righteousness of later life must be built.* I refer to such matters as obedience, cleanliness, care of the body, truthfulness, and the like. The motive for the child activities in these directions may be summed up in a large way by saying that they are instinctive. All children do them to a greater or lesser extent. Whether these activities are suggested by adults, other children, or not, they represent the spontaneous dawning of child interest. The later development of this same group demands suggestion or instruction or tradition or example, but the movements themselves we may safely characterize as due to instinctive forces. Probably all persons who have accepted the biological standpoint for their thinking will agree that the best development of the later life is related to the best development of the earlier life. The best religious life of mature life can only be related to these simpler activities that are concerned with the routine acts of righteousnes of daily life.

Turn now to our second group of plays: We have marked it as beginning at 7. In many individuals it begins earlier; in others, later. It must not be regarded as beginning suddenly even in the individual. It is a gradual shading off of emphasis from a group of activities whose center is exclusively one's self, to a group of activities whose center of interest is *one's self*

in relation to others. This is merely a most meagre outline of the names of the generic plays of boys. The great group of tag plays—cross tag, wood tag, prisoner's base, black man, and the like—exhibits the hunting instinct. The great group of ball games, of which the most common are one old cat, rounders; the marble games; these vary in details all over the country. The whole group of track and field sports acquire interest at this period: racing in its various forms, throwing in competition, jumping and pole-vaulting in competition, etc. There are many throwing games and running games that I have not included on the chart, because of its limitations in size: throwing games, such as duck on the rock, leaping and running games, puss in the corner, blind man's buff, leap frog, mumble the peg, etc. Boys have a technical game known as "stumps," in which one boy does something which he thinks the other boys cannot do, and all the others try. There are foot-ball games played by boys. Many boys love to take care of land or animals. Hunting and fishing acquire interest, and the activities of savage warfare are carried on at present in boxing, fencing and wrestling. Predatory desires, stealing apples, watermelons, sign-boards, gates, almost anything that can be carried off are often observed, while later on, billiards and bowling, and other games of a similar character are interesting. In the main, this group of interests starts in most individuals between 7 and 12. It is a higher group of interests than those that ripen in the earlier stage; more complex intellectual activities are involved; competition is a characteristic of nearly all of these plays. More complicated muscular movements are involved, a higher degree of foresight than in the first group. Many of the movements of this group become reflex, but they are reflexes of a very high order, so high that we usually do not call them reflexes. These activities we may characterize as due to tradition, for while we find such activities among all children, they vary among the different classes far more than do the activities of the first group. The tradition of the group of boys determines the specific direction that the interest of the individual should take. A group of us English-speaking boys in Japan played not the Japanese games, but our own Anglo-Saxon games during this period. We carried our traditions with us, and they were more stable, even though there were but a few of us, than were the traditions of the Japanese boys. These boy traditions that dominate and characterize the plays through generations and centuries, often with but little modification, constitute a great racial force making toward conserving the individual in the paths of the ancestors that must be reckoned with in the same way that one reckons with heredity. Our instincts may give us impulses in

many directions, but upon these impulses must be grafted those specific habits, and in the group under consideration those specific play activities that characterize the race, for the native instinct in most cases loses its force—the habit remains.

We may further characterize this group as constituting, in a general sense, the play life of the young of all higher races; they vary in different parts of the world, but the bodily and mental qualities demanded by these sports are virtually the same in Africa and England, in China and America. The richness of these plays varies. No people have so rich a play life during this period as have the Anglo-Saxon, nor do others appear to go into this life with the intensity that we do, but these are questions of degree and not questions of kind.

These plays correspond in a general kind of a way to the life occupation of those animals whose plays are represented by the preceding group—the same skill of body, technical ability in doing difficult things, but most of all the competition, the individual combat, the hunting and fishing and war instincts that are here shown. All the tag plays appear to be development of the hunting instinct, foot-ball of the fighting instinct.

This group of plays we find in varied form over all the world. They are played by all races of people, although it appears that among the lower peoples they are not taken up by so young children as they are among those that are further advanced.

If we were to expand the thought for this period in regard to the religious life for boys, we should see that it consists largely of the higher development of the individuality, the development of ethics and morality, regard for the rights of others. It is the justice and legal period. The games of this period differ very much between girls and boys, a differentiation that is far more marked than it is in the earlier group. We should here again call attention to the higher being best and most natural when built on, and a natural continuation of the lower. However, we must not spend more time upon these early divisions, for they are merely incidental from our present standpoint.

Coming now to our third major division, we find still more highly organized plays and games. These begin approximately at 12. As I have remarked before, they may begin earlier, or may be postponed; in some individuals they doubtless never begin. Attention is called to the characteristics of this group of games: baseball, basket ball, foot-ball, cricket, hockey, are the chief games of the Anglo-Saxon young man. The plays of the period are usually done in gangs or groups, which show the aggregating capacity of the Saxon. Boys have their pals, and predatory activities are usually carried on in co-ordinated, homogeneous groups that maintain their personnel often for

years. It is peculiarly the time for hero worship, and for its characterization by the plays of the period. All of these games and plays show this instinct for co-operation. The games all demand that the individual shall subordinate himself to the group. *Team work is the key-note of this group*, as individual excellence was of the preceding. I do not mean by this that boys always do team work, for they do not; I do mean that that is the ideal that these games represent, without which it is impossible to secure superiority. Little boys will play foot-ball and baseball, and thus appear to violate the orderly development that otherwise obtains. Those who are familiar with the plays of such children, however, must have noticed the fact that team work is comparatively rare; foot-ball and baseball, as played by little boys, is a game of individual excellence, each player doing as well as he possibly can, but not sacrificing himself for the sake of the team in which he is playing. These plays demand a higher degree of mental and moral qualities than do the preceding. The captain of a team must exercise qualities of a high order, analagous to those exercised by a successful chief. We note, then, two major elements — co-ordination and self-sacrifice.

These plays represent the characteristic occupations of those whose play was represented by the preceding group. Savages who have reached the stage of co-operation under a chief, of fighting in organized groups, are doing that which the Anglo-Saxon boy commences to do soon after he is 12. These group activities involve not merely the subordination of self, and the elevation of the group, but the pursuit of a distant end, by means of definite steps, usually indirect, having a more or less definite programme; involve obedience to a leader, even when he is evidently mistaken; involve self-control, loyalty to the group as a whole, and in varying degrees, the despising of pain and of individual discomfort. These qualities appear to me to be a great pulse of beginning altruism, of self-sacrifice, of that capacity upon which Christianity is based.

I do not wish in any way to press the thought, for it proves almost too much; still, we cannot avoid it. These group games are played by Anglo-Saxon children, but by none others. The highest development of the play life of the Chinese, Japanese and Hindoos, give us but one suggestion of games involving qualities such as these. Polo comes to us from India, but as an Indian game, it is not national, being only played by a few, and till developed by the British, does not appear to have had the elements of team work that now appear.

Lacrosse is a North American Indian game. It demands co-operation, but cannot rank with the other games in its demand for self-sacrifice. The arrangement of the players, each man

having his special opponent in a special part of the field, makes it a game of individual excellence more even than a team game. Co-operation is demanded, but not at the sacrifice of self.

Is it not an extraordinary fact that among such highly civilized peoples, more civilized certainly than we are, as the German, French, Italians and Spaniards, we find no such national allegiance to group games among the boys as we find in England and America? I say more civilized, I do not say better civilized. There have been many attempts to introduce into Germany and France different forms of these group plays, but almost without success. The highest form that sport takes have the characteristics of our second group of plays, as shown possibly by the duelling of the German student. These people have capacity for organization, and for the exhibition of the qualities mentioned, but the instincts that lead in these directions do not seem to ripen during early adolescence, so far as we may judge by their plays and games. This appears to be a later acquirement. We find organization and love of the group in the German student societies, but no great plays involving self-sacrifice. In respect, then, to these higher qualities of co-operation and group activity, we place the Anglo-Saxon first among the peoples of the world. The traditions involving this group of plays are more complex than those of the preceding. Instinct appears to be less sufficient and tradition more important. It needs but a word to call attention to the vast difference in the plays of boys and girls for these same years.

It is impossible, without too great digression, to discuss the great dance plays with their wonderful range of mimetic and dramatic activities in their relation to this subject. They demand co-operation, but not self-sacrifice.

Of much interest in this connection are recent investigations in regard to brain anatomy and physiology. Hughlings Jackson, already quoted, speaks of the spinal cord and of the lower part of the brain as the "lower level" of the nervous system. It is the reflex level. The second level of development is the "sensori-motor" brain, and comprises about one-third of the cortex. The chief years for the development of this second level are during what I have characterized as the middle period in my chart—the years from 7 to 12. All the finer motor and sensory development find their chief growth during these years. The "upper level," so-called by this theory, has to do apparently more with the inhibiting and co-ordinating capacity of the brain. Recent investigation by Flechsig, and other observers, have shown that the period commencing with about 12 corresponds in the development of the brain to the particular

growth of so-called tangential fibres, connecting the different parts of the cortex. These tangential fibres are exceedingly fine, occur in three main layers, and are related prominently to those parts of the brain that are neither sensory nor motor. They are association fibres. Flechsig now goes on into the realm of what is not yet demonstrated, and maintains that these areas of the brain are for association purposes, and hence he characterizes them as "association areas." He maintains that the development of these tangential fibres is related directly to the development and utilization of these association areas. And further, that all the higher capacity in the individual in higher directions is related to this associational area development. This certainly fits in with observed facts that independent reason has its chief pulse of growing life, beginning with approximately the same year—12—as do these tangential fibres. The relation of this theory to the subject under discussion, is merely to show that in the recent neurological investigations, the trend is wholly in the direction of such a development, from the simple to the complex, as we have spoken of, and also that the period beginning at 12 is marked by a special development that differs in marked respects from those of the preceding groups.

What is the highest development of these instincts that show themselves in the group activities referred to? We are all aware of the fact that when these group activities become allied with wickedness, we have the most perilous forces of modern civilization at work. We have the gang of the city. The importance of the social traditions of the group in which the boy finds himself are not easily over-estimated. The most careful studies of crime on the one hand, and conversion on the other, unite to show that this period in life is the most decisive one. If the life is to be righteous, or if it is to be wicked, it is usually settled during this period.

The religious life must not be regarded as out of relation to the spontaneous life and development of the individual. The early reflexes form the basis of later acquisitions of a righteous character, and it is certainly open to doubt whether the later righteousness can be full and effective except when built upon this basis of reflex. The daily habits of righteousness, courtesy, honesty, obedience, etc., are referred to. Just so these later instincts for co-operation, even where it involves self-sacrifice seem to form the natural basis upon which the life of service to others is most naturally built. And further, it is believed that this life for others is rendered far more probable, natural and tangible, when it comes as the gradual unfolding or development of that instinct that has its first great pulse of growth in the games of adolescence. It is not that these games

in themselves produce the desire or capacity for self-sacrifice. They show the capacity and indicate one method for the development of this capacity.

The first thing that naturally strikes one about these activities is that they are tremendous; they involve every bit of energy that the individual can put forth; they are heroic; they are savage. These qualities we may sum up as a whole by the word katabolic; they are masculine, and the male is, on the whole, predominantly katabolic or energy-expending, whereas the female is anabolic predominantly, energy-conserving. The plays of young men and young women show this differentiation. In the most careful study of sex that has yet been made —The Evolution of Sex, Geddes and Thomson—this has been shown to be the fundamental element that distinguishes the sexes from each other. It is a difference that is at the basis of sex differentiation, both psychical and physical. It is not meant that men are katabolic while women are anabolic, but that the predominant characteristics of the male are katabolic, while the predominant characteristics of the female are anabolic. It is true that the male conserves and the female expends, but these are not their predominant characteristics.

If, then, the religious life of Anglo-Saxon boys is to include the highest development of his best self, it must be fundamentally katabolic; his religious life must demand these same qualities that we have seen to be demanded by the plays of the period. The religious life must be energetic and enthusiastic, and executive; he must do things, he must do hard things, he must do heroic things.

The second characteristic of this group of activities is their objectivity. These plays all have some definite end, and some immediate programme, but they are all tremendously objective. They may involve subjective activity, and they do, but the subjective activity is never an end; it is a means. The boy must control his temper, but for the sake of winning the game. I do not think that it can be shown that any of the chief spontaneous interests of Anglo-Saxon boys center in subjective activities. The boy loves to master things, to master the world about him. His reason is commencing to be active, and in the use of his reason applied in various directions, he is deeply interested. Boys will work hard and for years, to gain power in different directions, mentally and physically, but those activities that call for the highest things in the boy-life, that arouse the most passionate enthusiasm, are those that involve this group activity, loyalty to college or to country, some objective end rather than a subjective one.

The third characteristic of these plays is their exhibition of the gang instinct, the instinct of the boy for co-operation, for

obedience to a leader, for the subordination of self to the programme for the whole, and as a whole, for those co-operative industries that are the basis of modern life. They exhibit loyalty to one's fellows, standing by one's comrades; boys in gangs are often loyal to each other, even where such loyalty costs dear.

Fourth, I would suggest that these activities bear a definite relation to hero-worship. This is perhaps the subjective characteristic of the period. This cannot easily be proven, except to those whose memories serve them well enough to enable them to reproduce their own state of mind during these years. The boy whose life cannot be dominated by some hero, real or false, of a vigorous kind, seems to be the exception. The supremacy of the athletic hero has long been recognized as great among boys and among savages.

A part, then, of the problem of the religious life of Anglo-Saxon boys is to find that which shall be predominantly katabolic, objective, organized, and which will involve this principle of hero-worship. It is not claimed that these points are all-inclusive, for they are not. They are merely the dominant characteristics of Anglo-Saxon boys, as shown by their instinctive and traditional plays.

The most that can be done in a paper like this is to suggest the gross outlines of our topic. I do not attempt to suggest the mode by which the religious life may be made to take on the characteristics that we have discussed. That is a separate subject, and can be well discussed only upon an agreement as to the ground already gone over. It will take years, and perhaps generations, before a complete solution to the problem can be given. Nothing short of successful application for a long time, and on a large scale, would demonstrate fully the truth of any theory.

In closing, let us note briefly the extent to which the religious thought and life of the last 25 years gives emphasis to these qualities of Anglo-Saxon young men.

(1) The religious life has not been regarded as a progression so much as it has a state. The religious life has not been differentiated between childhood and adult life, adult life and old age, manhood and womanhood. We have demanded of childhood the thought and religious expression of adult life. We have expected young men to have the same religious life as old women.

Individuals have instinctively recognized growth in these matters, and wise parents and pastors have carried out notions that were not formulated, but the theological formulation of religious truth has made no place for religious epochs and

growth of the kind under discussion, with the exception of conversion.

(2 and 3) The religious thought and life has not been predominantly either katabolic or objective. I do not say that these elements have not been present; they have, but have not been predominant. Nor do I wish to give the impression that the religious life of young men must be exclusively katabolic and objective. We should lose fundamental elements were this true. But dominant characteristics must be katabolic and objective.

What have been the special virtues and thoughts of the last 25 years of religious history?

In our prayer-meetings, churches and religious writings, we hear chiefly of rest, joy, peace, temptations, prayer, trials, resignation, trust, sense of sin, atonement, love to God, hope of heaven, desire for fortitude to bear up under the trials of life—all involving first introspection and analysis of feelings.

This list is not intended to be complete nor particularly modern; it aims at the characterization of the period. As a result, the church and Christians have not stood, and the church does not stand to-day for objective righteousness. As an organization, it is not the power in the community that can be relied on to carry on all good enterprises, although individual members may and do. The Christian life has not been commonly regarded as involving loyalty to one's city—her streets, her poor, her politics, her sick. Yet we may come to put these things first as characteristic of the religious life of men.

We often hear that but 7 per cent. of young men are in the churches. I do not know that this is true, but there is no questioning the fact that the bulk of the pride and flower of America's young men stand outside of and not inside of the church, while the great bulk of our church members and Christian workers are women. Do we need to go far to seek the reason for this situation? The church has not put emphasis upon those qualities that represent the best and noblest side of young men. The qualities demanded by her are chiefly anabolic and subjective. These are feminine, not masculine characteristics. So our churches are feminine, not masculine in composition.

Till religion can include all that is highest and noblest in young men, till it is heroic, katabolic, objective, we need not expect our young men to be religious.

It would be food for the pessimist were but 7 per cent. of our young men allied with that which made toward high manhood; but we are not pessimists.

The instant response that young men give to occasions of objective need is superb. To rescue life, to save a sister's

honor, to right wrong, calls for and secures enthusiastic devotion from real men.

(4) The religious life and thought of the last 25 years has not, save in a single direction, laid emphasis upon the capacity for that heroic subordination of self to the group that we have seen to be one of the chief characteristics of the Anglo-Saxon young man.

Missionary ideals have appealed to high manhood. The magnificent response among our colleges to the recent appeal for men and women to consecrate themselves to missionary lives has been one of the wonderful things of the age; as many have volunteered as there are students at Harvard, Amherst, Brown, Dartmouth and Williams combined. We have no finer stock in the country than this group of college men and women. Their proposition to "evangelize the world in this generation" is vast enough, objective enough, heroic enough, katabolic enough, self-subordinating enough, to call for the best and noblest, and it has done so. Between one and two thousand have already gone on this world errand.

We appeal to the organizing sense of young men to some extent in our young men's religious organizations, but the real direction is but rarely in the hands of young men even when it is nominally so. The young men know this, and the appeal to their organizing instincts have comparatively little fruit. Then, too, the object of the organizing that we lay out for them does not correspond to their highest natures. We appeal to selfish interest. We make these institutions self-improvement clubs in various lines—physical, mental or spiritual. Such objects are worthy, but are not the most worthy. They are not larger than self. They do not call for this subordination that we have emphasized, nor for heroism. Not that men will do things for the sake of being heroic and subordinated: this violates their inmost instincts; but they will respond to high objective ends that are worthy of their lives, with their lives.

No real man will sacrifice for his own victory, nor feel so elated and proud when successful, as he will for his college. The best is not self, but group. The highest activities for the self are lower than those for the group. Group loyalty is the basis, the first dawn, of love to city, country, humanity, and may I say of God also?

We must appeal for high activities if we want high qualities. Capacity for devotion, heroism, self-sacrifice, nobility, is not dead. It needs the adequate objective demand.

Fifth, and last: the religious leaders who have been presented for the hero-worshipping instinct of the Saxon boy have been inferior, on the whole, in masculine respects to those presented to those who were not religious leaders.

The kind of lives that appeal to young men have been found, for the reasons already given, among those whom we do not usually class as leaders in the church or in religion. George Washington, Abraham Lincoln, and a multitude of others, real heroes, leaders in upbuilding the Kingdom of God, have not been leaders in the Christian church. The movements that led to religious liberty, the divorce between church and state, the abolition of slavery, were not chiefly led by the church or its leaders.

Splendid names come to mind, such as David Livingstone, who fulfilled all the demands of a hero-loving boyhood, but the godly men of the community and of history have not, on the whole, been such as to appeal to our hero-worshipper. They did not exhibit his own virtues in high light. They were not predominantly objective and katabolic.

I should not present these facts, nor make this analysis, did I not feel sure that the difficulty can be met; religion can and must take a masculine, katabolic aspect for its young men. The religious world needs young men. There is enormous demand for these adolescent characteristics within the church. There is equal need for true religion in the lives of young men. The church, with the loyal service of her young men, can be an objective force for righteousness in our cities that shall make them the chief source of power to save our country from the perils of wealth, the perils of corrupt politics, the perils of a powerful unsatisfied proletariat. And this service, on the other hand, will call out those nobler elements that alone make life worth living, and a victory rather than a steady defeat in real things.

In the statement of this subject, it is scarcely possible that misunderstanding shall be entirely avoided. It may help, however, if the following point is kept in mind.

I have attempted to make a clear and brief statement from a single view point, but have not endeavored to make any complete statement of the religious life as a whole. Were such a statement attempted, I should attempt to show that the present religious endeavors are founded on deep facts in the psychical life; that the subjective religious life is fundamental; that all objective endeavor that does not spring from what is within is but extrinsic and superficial; that it is fairly characterized by the phrase "deadly doing" that some one has applied to it.

We should be among the first to defend the internal religious life, but the point I am trying to make is that this life is most real when it is most unconscious, and when we can judge of it by its objective results.

We must consider the motor end of the religious life in any

complete scheme. It is this end that we are trying to present. We judge of the power of motive by its effects upon the life, but we do not thereby confound the effect with the motive.

In discussing this subject with different persons the following points have been suggested: An investigation ought to be made in regard to the character of men who attend Bible classes. This would be a somewhat difficult matter to do in any statistical way. I have had conversation with the leaders of eighteen Bible classes, and the general testimony is that with numerous exceptions the group as a whole is not aggressive and energetic. It does not represent the best element, the most aggressive element, among young men.

During the last few years, no single subject has been more studied and preached upon than various phases of problems raised by sociology, and these problems have been of definite interest to men. So that in addition to the topics spoken of a few pages back, one must add numerous sociological topics if it is to fairly characterize the last ten, or more particularly, the last five years. This preaching does seem to attract young men.

The character of Christ, and the nature of His work, in view of these facts, must be discussed. We constantly think of Christ as the embodiment of meekness, of non-resistance, and all the passive virtues. This is true, but I think we have wholly misrepresented Him if we fail to bring into equal prominence His life of active, objective righteousness; His tremendous denunciation of hypocrisy and wickedness; His constant doing good to others; the fact that in all His teaching, doing good and the service of others was made predominant rather than talking about it. His life represents objective righteousness as perfectly as it does subjective righteousness.

Movements of the church that involve the expenditure of great energy and doing things immediately attract men. We are drawn at once by the present-day movement of the Episcopal Church in New York city, which attracts men as workers. Let the church undertake any particular campaign of an objective kind, let it stand for some definite thing to be done in the community, and if that thing is of a character that is at all related to manhood, it will command the services of men. This is merely the dictum of experience.

I believe that the general feeling of more or less ill-disguised contempt with which active, energetic young men regard the Young Men's Christian Association, and other religious endeavors, is not because they stand for righteousness, but because they stand fundamentally for subjective things. Theirs is an instinctive and natural feeling.

We are seeing apparently the passing of the revival methods

as they have been known since the revival of 1857. Moody, as the best type, is changing the character of his work, according to his own statements. The times have changed. Appeals to the same subject in the same way that wrought wonderful results half a generation ago, do not appear to be effective today. Sayford, the college evangelist, says that it takes ten times the effort to secure results that it did among the college men ten years ago.

THE MONEY SENSE OF CHILDREN.

By WILL S. MONROE, State Normal School, Westfield, Massachusetts.

The money sense of the young child, as of primitive man, is feeble and nascent. Springing into life in savagery, notes Morgan,[1] it required the subsequent period of barbarism to develop the germ and prepare the human brain for the acceptance of its controlling influence. With a view to ascertaining children's ideas and feelings toward money, as well as the strength of the money sense in early childhood, the following question was asked of 2,012 Massachusetts school children: "If you had a regular allowance of fifty cents a month to spend as you liked what would you do with it?"

Answers were received from 922 boys and 1,090 girls, ranging in age from 7 to 16 years. The following numbers indicate the percentage of children who would save it:

AGE.	BOYS.	GIRLS.
7 years	43%	36%
8 years	45%	34%
9 years	48%	35%
10 years	58%	50%
11 years	71%	58%
12 years	82%	64%
13 years	88%	78%
14 years	85%	80%
15 years	83%	78%
16 years	85%	82%

The figures show uniform growth in thrift tendencies with increase in years. To some extent this represents influences due to training, although not entirely, since the allowance was a purely imaginary affair—a fact which offsets to some extent the training. The tendency to save is at all times stronger with the boys than with the girls, although the differences are less with the older children than with the younger. Miss Anna Köhler,[2] who made a somewhat similar study in California, finds that fifiy-seven per cent. of the boys and fifty-

[1] Ancient Society. By Lewis H. Morgan, London, 1877.

[2] Children's Sense of Money. By Anna Köhler. Barnes's Studies in Education, Stanford University, 1896-'97.

four per cent. of the girls would save the money, thus agreeing with my own study, that children's saving propensities exceed their desires to spend, and that this propensity for saving money is the stronger on the male side of the house. Perhaps this should not be unexpected when one recalls, as Ribot[1] has pointed out, that the feeling of property is derived from a natural condition of existence, namely, nutrition. "It is first manifested," he says, "in the form of a prevision in some animals who store up a reserve of food for the future. In primitive man this instinct extends to clothes, weapons, the cave or hut which he inhabits; later on, with the nomadic life, to herds and flocks, then to agricultural products, gold, silver, paper money; finally to that impalpable thing called credit."

The reasons given by the children for saving the money, suggest some rather interesting tendencies. Nine per cent. of the boys and eleven per cent. of the girls would save for dress —to buy dresses, suits, hats, shoes, etc. This tendency to save for dress increases with advance in years, being weakest at 7 and strongest at 16 years, the girls generally leading. A second group—about four per cent. of each sex—would save the money to buy some other useful things, such as wood, coal, food and furniture. If this group represents the ultra-utility sentiment of American children, foreign critics are far from the truth in their estimates of us. A third group of these embryonic economists would save the money in order to secure at some later date some form of personal pleasure,—toys, candies, rides, etc. This class is represented by fourteen per cent. of the boys and nine per cent. of the girls. It is highest from the tenth to the fourteenth years inclusive. A fourth group would save the money in order that they might give pleasure to others by giving birthday or Christmas presents, including four per cent. of the boys and seven per cent. of the girls. In this, as in other studies which I have made on the social consciousness of school children, the girls always out-number the boys in the profession of altruistic sentiments. The same fact is apparent in the fifth group which includes those who would save the money to buy books and pictures. It is represented by but three per cent. of the boys and by seven per cent. of the girls. One must look to this group, too, for the expressed intellectual and æsthetic interests of the more than two thousand school children included in the study. The philanthropists are represented in the sixth group by two per cent. of the boys and three and one-half per cent. of the girls. They say that they would save the money for the poor, the church or missionaries.

[1] Psychology of the Emotions. By Th. Ribot, London, 1897.

Miss Köhler also found the girls more interested in saving for dress than the boys. She notes: "Saving for dress to the boys means, shoes, hats, or a suit, no mention being made of gloves, neckties or handkerchiefs. The impression given by the papers is that the boys would save to buy what is necessary, and that the girls indulge in accessories, like gloves, handkerchiefs, belts, ribbons, etc." She also found that the girls were more willing to spend for others than the boys, and concludes that this difference may be due to the training given each from their earliest years. "The daily life of girls," she says, "spent mostly in the home circle, tends to make thought for others habitual, while boys, allowed freedom both in play and work, naturally develop the egoistic side of their natures."

Fifty cents is such a small sum, to the older children at least, that it seemed desirable to ascertain the mental effect of a larger sum of money. The following question was accordingly asked of one hundred boys and one hundred girls at the age of eleven years: "If you had one thousand dollars to spend as you liked, what would you do with it?" Some striking contrasts were obtained. Ninety-eight per cent. of the boys and seventy-two per cent. of the girls say that they would save it. In the allowance test of fifty cents a month, but seventy-one per cent. of the boys at eleven years and but fifty-eight per cent. of the girls said that they would save the money.

Some of the miscellaneous ways of spending may be indicated by the following quotations from the children's papers: Girl 9 years—"Buy some pumpkins." Boy 8 years—"Buy a bed lounge." Boy 7 years—"Buy a cow." Girl 7 years—"Buy a organ." Girl 13 years—"Buy plant slips." Boy 13 years—"Spend half for tobacco and the rest for fun." Boy 14 years—"Help congress stop liquor selling and drunkenness." Smart boy 12 years—"Treat my best girl and myself."

A strong moralizing tendency was apparent from the age of thirteen years on. The following from a boy of sixteen will serve as an example: "If I were allowed fifty cents a month I would save it; that is, use only that which would be absolutely necessary. There are many dangers in having plenty of this world's goods; a great deal depends on the person's character of course, as some people would be tempted or led when another would not be. There are two vital temptations it seems to me; one, which is probably the most common, is that the person who has plenty of money will spend it freely, and often more freely than he ought, and perhaps get into debt. If a boy has plenty of money he will lay the foundations of a spendthrift's life. The other temptation is to hoard it; to become a miser, to let the gold possess the man instead of the

reverse. Gold is all right in its place; the *love* for gold is the root of all evil, but the good or evil lies in our own hearts, in our method of using or abusing it. If I had an allowance of fifty cents a month I should save what I could for future use, using only that which can be invested economically. If we could realize how much the five cents here, and the ten cents there, would sum up at the end of a year, we would be more careful and thoughtful of our use of money. We are all dependent on each other; this can be done by making the money we have in hand go as far as possible." This rather extended essay is introduced here to show a tendency on the part of young people to moralize—a tendency that is especially strong at the dawn of adolescence.

I also secured from 102 adults—students of psychology in the State normal schools at Westfield, Mass., and California, Penn'a,—reminiscent papers giving earliest recollections of money. The reminiscent data I have collated under the following headings: (1) Earliest desires for money; (2) how money was obtained in early childhood; (3) where the money was kept; (4) saving tendencies; (5) how money was spent; (6) childish superstitions about money; (7) financial ambitions; (8) collections of coins.

(1) Earliest ideas about and desires for money. Forty-five per cent. say that as children they had strong desires for money, and fifteen per cent. say that they cared little or nothing about money. One says: "I thought twenty-five cents a great fortune." Another: "I considered one hundred dollars the sum necessary to be very rich." Play-money is mentioned by seventy-eight per cent.,—paper with lead pencil impressions of coins coming first, and buttons and pins next in frequency. One writes: "I used paper pulp, by pressing and drying, to represent silver; for gold, I gilded the paper money."

(2) How money was obtained in childhood. Fifty-nine per cent. say that as children they earned money by running errands, selling papers, empty bottles, rags, etc. Thirty-five per cent. say that they were largely dependent upon the gifts of parents, relatives and friends, and twelve per cent. received a regular and definite allowance. One student notes that she always had an uncomfortable feeling if she had an odd number of cents, and that she was not content until she could get another cent to make the number even. Miss Köhler in her study asked the children if they had ever earned any money; and if so, how? Seventy-four per cent. of the boys and sixty-nine per cent. of the girls say that they are in the habit of earning money. In California where fruits are so abundant and fruit picking is so common, this form of occupation as a means of earning money came first. One young miss had the conception of

labor so often credited to American children, as is indicated in her reply: "My father is not so poor that I have to earn money."

(3) Where the money was kept. Fifty-seven per cent. say that they had toy-banks in which they kept their money; twenty per cent. say that their money was deposited in savings banks or other real banks, and twenty per cent. mention other places where they were accustomed to keep their money—in the bureau corner, in an old stocking, in a discarded sugar bowl, etc. One student writes: "Although there were numerous toy-banks in the house, I preferred to store it in secret places, where often I could not find it myself." Says another; "I used to place my money in an old-fashioned clock that stood in the kitchen." Another: "I always kept my money under the carpet in the room where I slept."

(4) Tendencies to save money. Twenty-two per cent. say that they were offered special inducements for saving, as, if they would save up fifty cents they would be given an equal sum by parents or friends. Thirteen per cent. say that they saved for some special purpose, and most of the others say that they did not save money at all.

(5) How money was spent. Thirty-two per cent. say that they spent their money for personal pleasures and luxuries. Ten per cent. say that they bought presents for parents or friends. One woman mentions the numerous presents which she made to her doll. She says: "I loved my doll next to myself, and bought her many presents." Thirteen per cent. say that they spent their money for useful things, and seventeen per cent. for philanthropic purposes. When one compares the willingness of the school children, in both my own study and that made by Miss Köhler, to give money for philanthropic purposes with the greater willingness for such giving in the reminiscent papers, one is convinced of the obscuring influences of the later life and larger experience. But a number of the adults relate that such giving was not infrequently under protest. Writes one: "Stories of missionaries always melted me, and under the impulse of the moment I would give all I had to the missions. But soon there would be a revulsion, and I did not care whether the heathen were converted or not." Another writes: "I often gave pennies to the Sunday School, but I always inclined to the belief that they were thrown away, and I escaped contributing whenever possible."

(6) Superstitions about money. Fifty-five per cent. of the adults mention money superstitions to which they held with more or less tenacity in their childhood. Here are a few of those oftenest mentioned: "A long arm the sign of riches." "Find a cent on your birthday and you will find money all the

year." "If the palm of your left hand itches you are certain to receive money." "Long hairs on the wrists indicate wealth." "Stepping on a cigar-stump and saying '1, 2, 3, good luck for me' will bring you money." "Have a person bow to you 100 times; put as many crosses on a bit of paper; bury the paper in the ground, and three days later you will find some money on the spot where you buried the paper." The two money superstitions most often mentioned were the finding of a pin and picking it up, and the finding of a horse-shoe and placing it over the door.

(7) Financial dreams. Most children, it would seem from these returns, have youthful dreams of becoming rich. Eighty-two per cent. of the reminiscent papers mention such financial dreams. Twenty-two per cent. thought that they would become rich by inheriting from relatives. Thirteen per cent. by making some useful invention or by writing a celebrated book; and five per cent. by marrying riches.

(8) Collections of coins. The fact that this question was not directly asked, may account for the small number—but four per cent.—who mention such collections. I am now making a direct study of children's collections in which the influence played by coins promises to be more pronounced.

For twenty years or more the schools in many sections of the United States have attempted to influence conduct, in regard to economic affairs, by training children to better understand money values; by providing opportunities calculated to call forth and stimulate the disposition to save money; by endeavoring to give the children a sense of the economical value of their clothes, their books, and their playthings; and, more particularly, by adjusting the school work in arithmetic to the sense of money values in the minds of young and growing children. The most active agency in the inculcation of economic instruction in the elementary schools of America has undoubtedly been the School Savings Bank. While originally a benevolent institution for the safe-keeping of the small earnings of the poor, it has so enlarged its scope as to include the children of all classes of society; and it has become, in consequence, an important educational agency in the inculcation of habits of thrift and self help. Dr. William T. Harris says in this connection: "If every child can be trained to save, and as well given the knowledge which assures his earning, much will be done toward protecting the very poor from the temptations and sufferings of poverty. The School Savings Banks have already yielded excellent results in this direction. The system tends to prevent pauperism, crime, prodigality, and various vices, and to make children thrifty, orderly, economical and discriminating in the use of money. It has its influence upon all phases of economy."

In his renowned pedagogical classic, *Leonard and Gertrude*, Pestalozzi regenerates the improvident inhabitants of Bonnal by developing the economic sense of the Swiss peasantry. His teaching is a recognition of the important educational principle that thrift is a virtue which cannot be commanded at pleasure, but must be cultivated during the growing and formative period of childhood. Saving clearly involves the exercise of two recognized psychological powers. (1) Imagination to forces advantages which will accrue from possessing and (2) strength of will sufficient to enable the individual to pursue a distant object steadily for a long period of time. It is in the latter that children usually fail. The schools and the teachers, as agents in the business of training boys and girls, should give instruction such as will enable children to relate themselves to the world in which they live through seeing the value of things in terms of money.

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HOME AND SCHOOL PUNISHMENTS.

By CHARLES H. SEARS, Fellow in Psychology, Clark University.

Opinions vary respecting the expediency and rightfulness of punishment. How children should be chastised is a mooted question. Some believe in moral suasion, some would employ the milder forms of punishment only, while others think that the harsher forms are sometimes necessary, and do not hesitate to assert that corporal punishment has its place. These opinions are often held with a tenaciousness that approaches obstinacy. Their sensational coloring is frequently deeper than the reflective. One teacher remarks, "When I punish a child I never know whether it does the child any good or not. I do know that I feel better." Often the child does wrong, the parent is provoked, and seeks, in the punishment of his child, little else than to satisfy his own displeasure. Again, a child does wrong; for the good of the child the parent inflicts punishment, and here it ends. There is no thought of bringing remedial means to bear upon the youthful offender. Recently in a police court in Evansville, Ind., five young boys were convicted of stealing. The judge gave as sentence the choice between a public whipping and the reform school. The parents of the boys chose to have their sons whipped. Accordingly the turnkey carried out the sentence of the court faithfully, administering to each boy twenty-five lashes. This suggests the barbarism of past ages; nevertheless it is quite possible that a good flogging is often better for young culprits than are the contaminating influences of a reformatory institution.

The punishment of children, in school and out, presents an important field for reflection. Professor Earl Barnes and also Will S. Monroe have done some interesting and valuable work in determining the attitude of children in regard to the justice of punishment, and in finding out their standpoint and their grounds for believing in the right or wrong of an act of conduct. Professor Barnes in his studies with children has found that they almost universally look upon punishment for misdemeanors as just. He expresses himself with considerable force to the effect that if discipline is to lead to self-control it must be in agreement with the child's sense of justice. He believes that in a case of wrong doing the child's standpoint is

to be regarded. That the question is—how does the child feel in the case, not how ought he to feel? How will the remedy affect the patient? He asserts that if the punishment leaves the child ill-natured or cowardly it has not been remedial in character, and consequently is bad punishment.

The writer is impressed that the subject of home and school punishments is largely a study of the individual. Whether or not the act should be punished, what should be the nature of the penalty employed, and with what degree of severity it should be administered, all depends upon the attitude and upon the physical and mental constitution of the particular child in question.

Jeremy Bentham, in a work published in 1843, from the standpoint of jurisprudence defines punishment as "an evil resulting to an individual from the direct intention of another, on account of some act that appears to have been done or omitted." The term punishment has a twofold signification. It is used to denote—1, the act which produces the evil, and 2, the result of the act or the evil itself. This evil is the pain or loss of pleasure which one suffers because of some evil action. The objects of punishment are two—an immediate and an ultimate object. To inflict pain is the immediate object; to turn aside an evil greater than itself is the ultimate object. Hence in placing punishment upon an offender one should consider what is the character of the pain or loss that the wrong doer must sustain in order to restrain him from again committing the offense. In speaking of the object of punishment Horace Mann uses the following words: "We inflict punishment that we may ward off a greater evil by a less one,—a permanent evil by a temporary one. We administer it, only as a physician sometimes administers poison to a sick man,—not because poison is congenial to the healthy system, nor, indeed, because poison is congenial to the diseased system; but because it promises to arrest a fatal malady until appropriate remedial measures can be taken. . . . . Punishment, then, taken by itself, is always to be considered as an evil. The practical deduction from this principle is, that the evil of punishment should always be compared with the evil proposed to be removed by it; and, in those cases only where the evil removed preponderates over the evil caused, is punishment to be tolerated. The opposite course would purchase exemption from a less evil by voluntarily incurring a greater one."

Not every wrong action of the child should be considered worthy of punishment. There is a distinction between naughtiness and wickedness. Wrong doing in children is not necessarily evil. It may serve simply as a means of getting rid of energy that must be expended. In dealing with children there are three

classes of wrong doing to be distinguished: (1) Those wrong doings which come from want of knowledge; (2) those which are the result of careless neglect; and (3) those which arise because of willful disobedience.

Our first wrong doings, and by far the larger part of those of early life, belong to the first class. Activity is the prominent characteristic of childhood. It is essential to development. Often the child does wrong because he must do something. Nature has given him a mental constitution that compels him to respond to external occasions, right or wrong, as they present themselves. All mental activity is conditioned by the organization and development of the nervous system. The sensory side of the nervous system is constantly receiving from the outer world sense impressions, and the motor side is constantly transforming these impressions into stimuli to action. Thus there is ever on the part of the child a lively reaction to his impressions. He is restless, unceasingly active, doing all sorts of things. He responds to external occasions, right or wrong, as they present themselves. Left to himself he cannot be expected to act otherwise. The nervous system develops slowly, consequently the child gains self-control gradually. At the age of seven or eight years the child does little serious thinking. It is the testimony of cerebral physiologists that the association processes between the different sense areas do not develop sufficiently to permit to any very great extent the inhibition or control of one impulse by another until about the time and during the period of adolescence. During this time numerous and varied connections are set up between the different sense areas and the child's power to reflect and compare impulses, and motives becomes augmented. Thus it is that the child's early actions being determined by the peculiar tendencies of his nervous system are mostly of the impulsive and instinctive types. His wrong doings are not dominated by forethought. There is in them little intention to do mischief or to break law. Are they worthy of punishment?

It goes without saying that the activities of childhood are to be directed. When a child goes wrong his environment is bad and needs to be changed for one that shall present such stimuli to his brain as shall call forth the desired right activity. By this method the child is brought into touch with those objects and actions that are good and noble. His inspiration is in the direction of the good, and habits of right action become fixed in his organism. His nervous mechanism so develops that impulses and motives to good inhibit and control those which would lead to evil.

But there is another side to discipline. The principle of adapting the environment to the needs of childhood is not

always applicable, and the freedom of the best possible environment must have its limitations. Advice and persuasion do not make up for the child's lack of mental and moral energy and self-control. The deficiency must be met by authority, by commands and prohibitions on the part of parents and teachers and obedience on the part of children.

To be fitted for life the child must be taught to obey. As Everett says, "Obedience is in life what subjection to law is in the natural world. It is this that keeps the planets in their places, and brings seed-time and harvest each in its season; just as it is obedience that makes all the differences between a civilized society and a horde of savages. One who has not learned to obey can hardly find a pleasant or satisfactory position in a world that both physically and socially is held together by obedience."

Man as an individual sustains certain ethical relations. He is a member of society, and a member of the State. These place upon him obligations. The soldier must obey his officer, the railroad engineer must run his train according to the schedule in the making of which he has had no voice. The clerk must be obedient to the will of his employer, and render himself pleasant and obliging to his customers. Every one must conform to the demands of the social life in which he moves, and he must also obey the laws of his country. Obligation is to be met, not with reluctance and distaste for duty, but by an obedience that comes from the inner life as a spontaneous response. Thus antagonisms are reduced, the drudgery of life is lost, and the daily routine is pleasurable. Obedience is a virtue. Herein lies a valuable training. As a discipline, obedience is sometimes positive and sometimes negative; positive when the doing of something is commanded, negative when the doing of something is forbidden. In its nature obedience should be prompt, implicit, faithful, and cheerful. A child should obey, not because he thinks it is best to do so, but because he was so commanded. Obedience should take place at the time directed. There should be no delay. Questioning, to find out the reasons of the command or prohibition, is out of place. Obedience should be first, then may come inquiry for reasons. Sometimes a child cannot understand the reasons why a command or prohibition is placed upon him; sometimes there is not time to explain. Prompt, unquestioning obedience to rightful authority is the rule. But a wise parent or teacher, when practicable, precedes the statement of the command by reasons and explanations.

How shall children be trained to obey? In the same way that they are trained to form any other habit. The trite saying that we learn to do by doing, when rightly interpreted, is of

practical value. The perverse nature may be changed by an unceasing practice of what is right. The habit of obedience is developed by obedience: its growth is hindered and prevented by disobedience. It is a well known principle of psychology that, because of the peculiar construction of the nervous system, the mind has a tendency to act in a way similar to that in which it has before acted. Every act of obedience adds ease and facility to the performance of each succeeding act of obedience. Every act of disobedience increases the inclination to disobey, and makes obedience less likely to follow a command or prohibition. Perfect training would never allow a child to commit an act of disobedience any more than it would permit it to mispronounce words or to use wrong grammatical constructions. When a child does not obey of his own accord it most certainly becomes the parent's or teacher's lot to compel him to act as directed. If punishment of some kind is necessary the duty, however painful, must be performed. The child ought to learu that there are times in which he must subordinate his own individual will to that of authority.

While there is to be no release of obedience, yet the child is not to be wearied and vexed by too frequent commands. To place innumerable limitations upon a child's activities is dangerous. Under such conditions he is constantly nagged and tortured. He grows irritable in temperament, offers defiance to commands, learns to disobey, and becomes antagonistic to authority. When a child's action is undesirable it is often better, as we have already said, to turn the current of activity in another direction than to order the child to cease its action. The method of supplanting an interest leading to wrong doing by an interest leading to right activity is a good one, and cannot be given too much attention. At this point it may not be out of place to introduce a portion of a communication that is of interest along this line: "One afternoon my little baby niece, who was not yet two years old, was left with me. All at once she made up her mind to pull the cat's tail. I told her she must not, and explained how it hurt the kitty. She listened and then walked straight across the room and pulled it again. Again I told her she must not, and if she did it any more I would have to spat her hands. She understood me fully. Then she walked over to the old cat and deliberately gave his tail an extra hard pull. Clearly something had to be done. I spatted her baby hands, and the cat escaped from the room. Not satisfied with giving her the promised punishment, I said, 'now will baby promise not to pull kitty's tail again?' But she would not promise. Again I spatted her hands, and again I said, 'will baby be good now and let kitty alone?' But in a very angry way she said, 'no, I *will pull the kitty's tail.*' I

was more and more puzzled, and knew not what to do. It was the first time in her life she had ever acted that way. Up to this time I had had almost the entire care of this child—and she had always been a good child. I saw that I could go on all day and yet I could not make that child promise to let the cat alone. I gave up that idea. I said, 'Eleanor has been a naughty baby, she must pick up all the scraps on the floor and put every one in the rag bag.' She went to work, and picked up even the threads from the carpet. When she had finished I told her to get her doll. I never mentioned the cat, and she never seemed to think of it. She never tormented the cat again in any way.'' Had the child's attention at first been directed from the cat to the rags on the carpet, it is only reasonable to conclude that there would have been no trouble, with just as good and perhaps better results.

Sometimes, however, cases occur in which a diversion of the attention as a method of discipline does not meet the demand. Laws must be made, and violations of law must inevitably be followed by punishment; but rules, regulations, commands, must be reduced to the minimum. The smallest possible number is the rule. When authority asserts itself in the form of commands on the ground of absolute necessity only, and then carries them into effect at all hazards, it develops that obedience which is characterized by promptness, faithfulness and cheerfulness. Thus, at least, two important results follow: 1. There springs up in the child a due regard and reverence for authority. 2. From actual experience the child comes to feel that law made in the home or school is, like the operations of nature, certain and unerring.

As a help to this study a syllabus under the direction of President Hall was issued. 486 persons responded. Opinions rather than facts were asked for. The returns are interesting and often suggestive. Some of the questions with typical replies are noted:

Purpose of Punishment.

In this section three questions were asked, viz.: What is the object of punishments? What do punishments do? Do punishments reform? The different answers to the first two questions are given:

I. What is the Object of Punishments?

To reform the offender, to prevent wrong doing, to maintain law, to make the offender see his wrong and try to correct it, to improve character, to preserve order, to foster self-control, to deter others from committing the same offense, to prevent future evils of the same kind, to associate a negative tone-

feeling with every idea of evil, to make the pupil a person who can control himself, not to obtain a quiet school but a law-abiding community, to prevent a recurrence of the crime, to lead children to right ways of thinking and acting, to show children that when they do not obey they must suffer for it, to get revenge.

By far the larger number assert that it is to prevent wrong doing or to reform the offender.

II. What do Punishments do?

1. Punishments arouse fear of wrong doing.
2. Punishments prevent wrong doing.
3. They aid discipline in the school.
4. They breed revenge and hatred.
5. They make pupil conscious of his wrong doing.
6. They serve only as something to be avoided.
7. Prevent offenses through fear.
8. Sometimes arouse fear or hatred of the punisher.
9. They often terrify and make bad worse.
10. They avoid repetition of offense for fear of punishment.
11. Sometimes they cause pupils to be sulky and morbid.
12. Often cause child to think and to start in the right way.
13. Sometimes arouse stubbornness and rebellion.
14. They are a stimulus to voluntary effort and industry.
15. They keep a child from wrong doing until he has formed good habits.
16. They help teach the right, and usually prove why the offense was wrong.
17. Sometimes arouse antagonism, sometimes bring child to his senses, and sometimes injure his feelings so that he simply endures in silence.
18. They may reform by creating a dread of the results which will follow if the offense is repeated.
19. They oppose a continuation of bad conduct, overcome obstinacy, make the child see the wrong in his deeds, and arouse within him resolutions to do better.
20. They do not reform in a direct way, but they keep a child from doing wrong, for fear of another punishment, until he learns that the right way is better for him; or else they cause him to form a habit of doing right by the repetition of the right thing and the omission of the wrong thing.

If some of these results follow punishment then the principle of punishment is wrong or else it is wrongly applied.

Opinions upon the third question, do punishments reform? were about equally divided. Some assert that they do reform, others deny that they have any reformatory qualities.

The two educators of life are pleasure and pain. The former in its discipline is positive; the other, negative. Punishment is pain, and hence is negative in its character. Its office is to combat error, to repel from wrong, and not to invite to virtue. Reformation is positive in nature. It implies a change of character and moral disposition, and always goes from the worse to the better. Punishment acts upon the child as a deterrent to prevent a future violation of the parental law. It holds him in check, that is, restrains him from committing the offense until other agencies shall so act as to lead him to form habits of right activity, and until those certain tendencies to do wrong have ceased to exist. Hence punishment is subservient to reformation in that it weakens the seductive motives.

Herein lies the province of punishment in the field of education. The current of the child's inner activity is moving in a wrong direction; punishment comes in to interrupt it, and the child is offered an opportunity for self-reflection. If the punishment was in all cases justifiable, as a result of this introspection, the child discovers that the pain or loss which he has suffered was deserved. The punishment goes no further. That it may lead to improvement, that the educative process may be complete, it must be supplemented and supported, on the part of the educator, by those positive factors which shall arouse the better part of the child's nature.

Kinds of Offenses and Punishments.

In reply to the question as to what kinds of offenses should be punished and what not punished, the replies form two classes: there are those in which the offenses are distinctly named, and there are those which are more indefinite and general—particular offenses not being named. However, they both indicate that intentional offenses, or those in which the offender shows a willful disobedience, are punishable ; and that unintentional offenses are to be corrected but not punished.

Some returns, in which the replies are of the general class, are as follows:

I. Punishable Offenses.

1. Any offenses committed intentionally, persistently or by repeated carelessness, should be punished.

2. Such offenses as are purposely committed should be punished.

3. Any form of willful disobedience and persistent carelessness.

4. All offenses that have a bad influence on the offender or school are punishable.

5. All offenses should be punished. None should go without rebuke, although in practice many must.

6. All offenses which influence and destroy the perfect harmony of the school, and those which destroy the morals of either pupil or school.

7. Those offenses should be punished which are likely to become habitual, and those that interfere with the general good of the home and school.

II. Offenses not Punishable.

1. I think the only offense which should ever go unpunished is that which was committed unintentionally by the pupil.

2. Those committed through ignorance, weakness, fright or similar causes, should not be punished.

3. Those offenses should not be punished which are committed by the scholar when he is really trying to correct the fault.

4. Slight offenses which are natural to children, and from which no harm can come, do not need punishment. It is useless to punish children for moving around in school unless it is carried too far. It is a good sign if a child is lively in school.

The following is a list of the offenses that were particularized:

I. Punishable Offenses.

Teasing smaller or poorer children, running away, showing temper, irregularity, maliciousness, want of punctuality, habitual wrong doing, swearing, using vulgar language, bullying or teasing, using tobacco, lying, cheating, impoliteness, tardiness, untidiness, fighting, slander, throwing notes, any mean or revengeful act, dishonesty, insults, neglect, indolence, chewing gum, undue liberties, usurpation, false accusation, personal injury, disregard for study, disregard for the good order of the school, inattention, conspiracy, uncouth manners, disrespect, improper habits, speaking evil of the school, immoral conduct, defamation, disobedience, impudence, viciousness, rudeness, willful offenses, cruelty, obstinacy, insubordination, noise, immorality, whispering, copying, disturbance, carelessness, mischievousness, disrespect for teacher, ridiculing any student, marking or in any way injuring books or buildings, thoughtlessness, stealing, quarreling, deception, offenses to annoy the teacher, offenses liable to have bad effects upon the other children, offenses fordidden by penal rules.

II. Offenses not Punishable.

Dropping rulers or paper, moving around, offenses committed unconsciously, unintentional disturbances, whispering, acci-

dental offenses, bashfulness, timidity, first offenses, tardiness where there is a good excuse, faults that the child does not know are wrong, an offense he is not likely to repeat, an offense due to weakness, where there is regret as soon as the offense is committed, mere overflow of animal spirits, offenses committed from lack of self-control, ceaseless activity, offenses committed through fright, offenses of which the teacher has not previously spoken, thoughtlessness, some things done for fun, offenses for which the child is not wholly responsible, when the punishment would do more harm than good, nervousness, excitement, slowness, trivial offenses.

In reference to the question as to what kinds of punishments are the most suitable, the returns form two classes also : those in which the punishments are characterized by use of names, and those replies which are more general in their assertions.

The following notes are from the latter class:

1. A little impersonal talk to the whole room may be sufficient punishment.

2. Those which cause some wholesome thinking on the part of the punished.

3. Those which are inflicted for the sake of reforming and not merely to punish.

4. Those which bring the desired reform in the quickest, surest way.

5. The most suitable kinds of punishment are those that appeal to the moral sense.

6. Those which seem the natural outcome of the offense. They should appeal to heart or intellect.

7. Those which lead the children to see that they, not the teacher, are to blame for the trouble they are in.

8. Slapping, spanking, and taking away of things, best for cases between six months and two years.

9. Those which show the pupil that the right way is the best for himself and others.

10. Those which the child in a way brings upon himself.

11. For being late, keeping after school. A failure in lesson caused by laziness, obliging to get it. If two fight both equally to blame, strap both. A stick in the mouth will sometimes prevent a small child from talking.

12. As a rule punishment should be something that would induce introspection and antagonize as little as possible. Nothing should be dwelt upon to the extent of making the child nervous. Any violent punishment should be abstained from for physical reasons.

The following list contains the names of all the different punishments mentioned:

Keeping after school, shaking for boys, tasks, giving a front

seat, appearance of slightly cooled affection, reprimanding, changing the seat, confining, depriving of things cherished, mental punishment and not bodily if the child can understand it, giving the child no attention, moral suasion, lowering of standing, separation, neglect, speaking to a child before his class, letting the child take the consequences of his act, forfeiture of abused privileges, confer privately with the child, restoration of injured articles, humiliation, suspension in extreme cases, a frown, a severe talking to the child, sending a note to the parents, whipping knuckles with a ruler, causing to stand in front of the class, sending from the room, spanking, keeping in at recess, requiring special examinations, whipping in extreme cases, depriving of the play-time, making the child meditate on the offense and write his meditation, isolation from the school, writing a word a great many times, scolding, reproof, dispraise, tying up the hands, tying a clean cloth over the mouth, taking away the books of one who will not work, close questioning in recitation, slapping the hands; gentle, kind, heart-to-heart reasoning; spanking, explaining consequences of certain course of action, expulsion in extreme cases, disregarding a pupil as a member of the class, putting court plaster on the lips, dismissal from recitation, copying or memory work, sending child home, taking credits off the deportment, definite descriptions of definite failures.

The right and expediency of ever using some of these punishments might be questioned.

A communication contains the following: "A thousand children of our schools, below the seventh grade, were asked to describe a punishment received from parent or teacher which they believed was deserved. They were asked to state the punishment, why given, and by whom, and why just." The writer then gives a tabulation of the results in per cents which is as follows: Seventy-two and one-seventh per cent. of the punishments were given by parents, and twenty-seven and six-sevenths per cent. were given by teachers.

The offenses were—

Disorder, 17⅐%,
Disobedience, 16%,
Running away, 12⅔%,
Quarreling, 10%,
Fighting, 5⅐%,
Rudeness, 6%,
Lying, 4%,
Stealing, 1⅓%,
Tardiness, 6⅔%,
Carelessness, 13⅓%,
Miscellaneous, 7⅓%.

The kinds of punishment were—

Slapping, 3¾%,
Deprived of something, 3¾%,
Natural result, 4¾%,
Extra work, 6¼%,
Kept at school, 8¾%,
Confined to a room or house, 13¾%,
Scolding, 18¾%,
Corporal punishment, 41¼%.

It is recognized that if this work were done with a thousand other children the results might be quite different, and that these per cents are of little or no real scientific importance, yet they do contain an element of suggestiveness. It is reasonable to suppose that as a rule each child described the punishment that was the most prominent in his mind. It may have been the one most recently received, or it may have been some unusually severe punishment. Also the offense may have had some characteristics about it which readily called up the idea of its punishment.

Offenses not Likely to be Repeated and those Due to Weakness.

Those offenses that are due to weakness and those that are not likely to be repeated, by far the larger number would let go without punishment. Some few would inflict a penalty for such cases of wrong doing. More would punish for weakness than for an offense not likely to be repeated.

Emerson E. White says that in the family and in the school "punishment is a means to a future good; and where there is no possibility of future offenses, there is, to say the least, no necessity for the punishment of a past offense. Neither the vindication of justice nor the ill deserts of the offender call for the infliction of punishment by parent or teacher when nothing in the future demands it. It is the possibility that the offense, if not punished, may be repeated or that others may be thus influenced to commit, that justifies its punishment."

Some characteristic replies are noted:

1. It would be best, if possible, to remove the weakness before trying to control its results by punishment.

2. Punish if there is a possibility of strengthening the weakness by doing so.

3. If the offense is due to weakness, punishment is not in order. We should rather seek to help the child to overcome the weakness.

4. If the offense, which is not likely to be repeated, does not affect others, it might not be punished, but if others may commit the same offense, the first one should be punished.

5. I think a child should not be punished for an offense he is not likely to repeat; but I have known in some cases that punishment of offenses due to weakness has done away with that weakness, at least to some extent.

6. A child should not be punished for an offense he is not likely to repeat; he should, however, be corrected at the time. Neither should one be punished for a weakness, but it is the teacher's duty to help a child overcome a weakness.

7. A child should be punished for an offense that he is not likely to repeat, otherwise he will commit other offenses by way of experiment; also for one that is due to weakness, if a serious warning can be called a punishment.

8. It depends upon the kind of weakness. Suppose the boy's eyes are poor, and as a result of this he is not able to get his lesson. I am sure no punishment could correct that weakness, and for that reason the child should not be punished. I knew a boy who stuttered very annoyingly. The teacher always made him stop talking when he began to stutter. She even spoke harshly to him and sent him from the class. The result was that the boy overcame his weakness to a very great extent.

Faults Due to the Conduct of Others.

The question was asked—should children be punished for faults that have been the outgrowth of the parent's or teacher's conduct? 118 of the replies were negative, and 80 were affirmative. Only a few of those who said that they would not punish a child for a fault thus acquired gave any reasons in connection with their answers. The others quite generally did. If a child has a bad habit it should be corrected, although it may be due to the conduct of some one else. If punishment is necessary it should be given. However, the child should not be chastised by the one whose fault he has copied.

1. I have seen such faults corrected by punishment in a number of cases.

2. Not until he has been educated to see those faults as wrong, and that he must avoid them.

3. A child cannot be held responsible for things which he sees those whom he looks up to do every day.

4. Pupils should never be punished for others' conduct. They should be punished only for their own conduct.

5. A child should be held for the part of the offense for which he is responsible, the parent or teacher for his part.

6. Children should be punished for faults that have been the outgrowth of the teacher's or the parent's conduct, but not by the teacher or parent who encourages the fault.

7. I have seen a boy who had the habit of using bad language, and whose home associations fostered rather than checked the fault, made very careful of his speech when in school by one whipping.

8. In most of the homes from which our pupils come there is coarse and vulgar talk, and often fighting. The children learn to think that such things are not wrong; at school they are told better; if they persist, whipping on the hands with a leather strap is usually sufficient; of course with this there are talks.

9. Children who have acquired habits at home which cannot be tolerated at school should be led to resist the wrong, and if kind reasoning and command will not accomplish the end, I would punish severely and make the pupil refrain from doing those things while at school, even if I knew that he did so only because he was afraid of the punishment.

10. It would seem to me wrong for a parent or teacher to punish a child for something for which he himself is to blame, but not entirely wrong for a teacher to punish a child after due warning, for something for which a parent or some other teacher is to blame. Wrong is wrong, and must take its punishments with some allowances for circumstances. I knew a mother who allowed her boy to go to school every day without combing his hair. She was more to blame than the boy, nevertheless I sent him home to comb his hair. I kept children in for being tardy when their parents did not get up in time to get their breakfast, but it did not last long. I have punished children for swearing when their own father swore. I have punished them for lying when they were brought up to lie. I think I did them good.

Tasks as Penalties.

The majority would not use tasks as penalties. 251 answered the question. 82 reply in favor of the practice, while 169 are disposed to condemn the custom of making tasks serve as a means of inflicting pain.

Those who object do so upon psychological grounds. Here the law of association is to be regarded. Invariably there should be set up in the child's mind a close connection between the offense and its consequent punishment. In the imposition of tasks as penalties the punishment is associated, not with the offense, but with the task. The result is that duty by being affiliated with punishment is made unpleasant, unattractive and undesirable. It is a good way of training a child to put a low estimation upon the practical value of the work of life. Horace Mann says, "The association of pain should always be connected with the wrong done, and never with the duty omitted. It thus becomes unconsciously an auxiliary for the right. So, on the other hand, the reward of virtue should be always associated with virtuous conduct, as though the former grew naturally from the latter."

The following selections were made from the returns:

1. Good, especially if pupil is lazy.

2. They remind the child of his misdemeanor, and also benefit him mentally.

3. No, the child learns to look at his lessons as tasks, and hates them accordingly.

4. Work should be made a pleasure to a child and not a punishment.

5. I would use such tasks as committing to memory, as they will often benefit them in after years.

6. Only when it bears some relation to the offense.

7. Yes, but would be careful to make no task unpleasant by so doing.

8. No, unless it would be to have a child pick up something he had dropped or put into place something he had misplaced.

9. Pain and loss should always be associated with the wrong done and not with the duty; pupils should never associate suffering with any school duty.

10. Any kind of tasks are apt to create a grave dislike for work. Being obliged to do nothing would be preferable.

11. I would not use tasks as punishments, for when a child knows he is doing a task as a punishment he does not do his best, and it causes a bad habit to be formed.

12. Tasks as punishments are often used with good results; for instance, the task of writing the spelling lesson so many times is often used. There may be more than one benefit from such.

13. I would use tasks for punishments only in cases where the fault is one of laziness or inattention to the tasks at the proper time. If used as punishments for everything, love for the task in itself and pleasure in it is lost.

14. I would not use tasks as punishments because it would create a hatred for that which should be done cheerfully and gladly because of its own value and the value to the person doing it.

The Same Punishment for all Children for the Same Offense.

For the same offense none would punish all children alike. Special cases require special educational treatment. The child is an individual. In some characteristics he resembles all other children; in others he differs from all other children. These differences make the child that certain particular individual that requires some treatment peculiar to himself. In the family individual treatment is possible. Thus far in the schools it has not been altogether possible. Here the individual too often suffers by being part of a system that overlooks the child as an individual in its endeavor to adapt itself to the needs of the majority. The following notes are taken from the returns:

1. Punishment should vary with age and disposition.

2. A punishment that would be beneficial to one would have the opposite effect upon another.

3. A punishment which would seem slight to some children would be very great to a very conscientious child.

4. Children have different dispositions, and would look on the punisher differently, therefore the end would not be attained in all cases.

5. It is the cause that should be looked after and not the offense. The same offense may come from altogether different causes.

6. All children should not receive the same punishment for the same offense; their disposition, health, home-training, the provocation, hereditary traits, etc., have much to do with the amount of blame they deserve for their acts.

7. If there is a rule that certain things when committed will be punished in a certain way, then every one should fare alike, but if there is no such rule, I would say that the punishment would depend a good deal upon the child with whom you are dealing.

8. I don't think the same punishment for all children is best unless all acted in the same way under the same visible circumstances, as, *e. g.*, all running out of the yard at recess, when there was a rigid rule against it, to get cards or samples thrown by some advertiser. If differences were made the children would probably think it partial, but if circumstances differ at all, a wise teacher might explain to even small children that some know better, some try harder, and some are weaker in certain ways than others, therefore some deserve more or less than others.

The Discipline of Consequences.

To Rousseau is due the credit for the theory that children should be left to the natural consequences of their wrong doing. The idea is at least superficially pleasing. Mr. Herbert Spencer has expounded the theory most fully and emphatically. "It is the function of parents," he says, "to see that their children habitually experience the true consequences of their conduct, the natural reactions; neither warding them off, nor intensifying them, nor putting artificial consequences in place of them." He would have the child who spoils a new suit go with shabby clothes; toys destroyed should not be replaced by new ones; and the child who destroys the belongings of another should make reparation to the injured party. In school arrangements should be made for assigning each one's merit on an impersonal plan, the teacher's bearing in the matter not being manifest. The rules and regulations are so fixed and understood that any neglect or failure to act in accordance with them punishes itself. This theory is attractive, but just how it could be carried out in practical school work is not clear.

If a child's wrong actions are punished by their natural reactions, Mr. Spencer claims, among other things, that the child by actual experience with good and bad consequences will acquire a rational comprehension of right and wrong conduct; that the child will recognize quite clearly, at least, the justice of the penalties; that the child's temper will not be greatly aroused, and that there will be developed between parent and child or teacher and child a much happier and more influential state of feeling.

In relation to this method of punishing, the syllabus called for answers to the three following questions: Do you believe in the "discipline of consequences?" How far can it be carried? Give cases of making the punishment fit the crime.

The following, culled from the reactions of different individuals, will serve as examples of the replies given:

I. As to Belief in the Discipline of Consequences.

1. In petty cases the discipline of consequences is sufficient, but this mode of punishment cannot be carried beyond a certain limit.

2. To a certain extent. It is one of the laws of life, and one that a child's training should teach him to recognize; but there are many instances where it would be better to shield him from the effects of his mistakes.

3. To a certain extent. There are cases in which discipline of consequences is used to advantage, but usually it is a slow and dangerous means of correction.

4. If children could be led to a high standard of subjective control, "discipline of consequences" is sufficient to solve the whole problem. But we would scarcely let a creeping child learn to discipline self through consequences. However, there are steps all along the line leading to a higher plane, and one may be taken at a time. Many a *good* intending mother has wrecked her child's happiness by not allowing him gradually to discipline himself through consequences.

II. Extent to which it may be Carried.

1. Not to the extent of causing the child physical, mental, or moral harm.

2. Only as far as the child shall understand the consequences.

3. If a boy smokes I would not let him take the consequences without seeking to cause him to stop before any evil consequences arise.

4. It can be carried as far as to let the child take a grade again.

5. If a child plays with the fire despite all warnings, I would allow him to get a *slight* burn from it.

6. It may be carried so far as to become a positive injury to all concerned.

III. Cases of Making the Punishment Fit the Crime.

1. Children in school who misapply or destroy any article should be deprived of it.

2. Lack of punctuality could be treated easily by the mother by specifying the exact time for departing on a pleasure trip; the person tardy should be left at home.

3. Making a child sacrifice his pleasure hours for tardiness, give up his toys for playing with them in school, close questioning in recitation when he has neglected his lessons.

4. A little girl pulled the hair of the little girl in front of her and made her cry. The teacher came and made the girl whose hair was pulled pull the first girl's hair.

5. I was a little girl of six years, and my one daily task was to wipe the dinner dishes which my sister had to wash. I was slow and awkward, while my sister was quick and active, so it followed that she always finished washing the dishes while I was left far behind; so day after day I had to turn out the rinse water and wipe the pans the dishes were drained in, in addition to wiping the dishes. Meantime my sister would go to the play-house or swing, so I always felt ill-used and said to myself that she always got the best places and best things. All at once it came to me that if she could be hindered in *her* work that would give *me* a chance. It happened that we had had mashed potatoes and beefsteak and gravy for dinner, and, as every housekeeper knows, the utensils in which such things are cooked are hard to wash unless they have been left during the dinner hour with water in them. I hurried into the kitchen and hastily put these utensils into the hot oven and closed the door. Then I ate my dinner and wiped the dishes in a very hopeful spirit. Just as my sister started to turn out the dish water I shouted, "Oh, you are not through washing dishes yet; look in the oven! *Look in the oven!!*" She looked, and went and told my mother of my prank. Things were taking a different turn than I had planned. My mother came into the kitchen and looked at the cooking utensils in such a dreadful condition. She didn't scold, but only said, "Well, Eva will have to wash them." Oh, it was dreadful! but I went to work and scraped and cried and cried and scraped all that afternoon. Occasionally my mother would come out to see if I had got them clean, but would say "no," and go back. When at last the task was finished—my back, shoulders and arms aching, my eyes red and swollen with weeping—my apron all splashed with water—I was a sorry sight to see. But the lesson! I never forgot it. *I* fell into the pit I had dug for my sister. How

many times I have thought that certain persons were learning the lesson I learned so long ago, but it has staid by me and helped me in many, many ways. I have always been thankful that my mother was firm and made me do the task well.

About 90% of those who replied to the questions assert that the child who has done wrong may be left to the natural consequences of his act, but there is, however, a general agreement among them that this method of inflicting pain has its limitations. Undoubtedly in certain cases the method is followed by good results. The untruthful boy by being steadily disbelieved *may* become convinced that people have lost confidence in him, and that it is bad policy to tell or act lies. The child who slanders and suffers in return defamation, or at least a loss of esteem, *may* think wise to cease making malicious reports. The juvenile communist who has some of his own childish property taken from him *may* decide that his theory is not very good after all. A judicious use of the method, in connection with other methods, helps to lead the child to perceive the difference between right and wrong activity and to choose to act rightly.

Nature is a good disciplinarian upon which a sensible parent or teacher always relies for aid in the government of the young. But to invariably trust to her ways of chastisement is folly. Often her results are too serious to be used for discipline, and then again her processes are too slow for the child to comprehend. Too frequently is proven the fact that warning against the violation of some of nature's laws was not the fulfillment of the whole duty.

Breaking the Will.

The syllabus contained the question: in extreme cases of obstinacy do you believe in "breaking the will?" There were 176 replies; 92 answered in the affirmative, and 86 in the negative. This wide difference of opinion may be due to the fact that the expression "breaking the will" was differently interpreted. Some regarded the term as meaning a tearing down of the will power, and hence a destruction of the individuality, while others looked upon it as meaning a yielding of the will to the wish or command of authority without any destruction of the individuality.

The following have been selected as representative replies:

1. The will must be taught to bend, but must not be broken.
2. Never break the child's will, but in some way get around it.
3. Do not break the will; remove the resistance. I think often kindness does much to break the will.

4. To break one's will I should think would be to break his personality, but yet in extreme cases I believe it can be done with good effect.

5. In extreme cases of obstinacy break the will if you can, once will be sufficient, but it would be as well to avoid conditions when great obstinacy would be aroused.

6. I do not believe in breaking the will in any case. I think the child would better have a strong will than be perfectly obedient.

7. I believe in breaking the will in extreme cases of obstinacy, for if the will never be broken the child will always "have his own way" with bad results almost assured.

8. The child's will should never be broken, for a child is then too weak to resist the common temptations that lie in its path, and also lacks ambition to be successful in any career.

9. In extreme cases breaking the will is necessary; some have very bad wills, and if not broken will amount to nothing. Making children do or not do makes them strong, not weak as those are who do only as they please.

10. The following is the experience of a father with his three children. It is given as related by him:

"One son was about two years old when he first resisted my will. It was his bed time, and he was dressed for the bed. His milk was prepared for him to drink before retiring. It was too warm, and he was made angry by it. When it was sufficiently cooled for him to drink he would not have it. I tried to coax him to take it. He knew what I wanted, but refused in anger. I slapped his bare leg and asked him gently to take it. He was more rebellious still. Again I slapped his leg on same place a little harder, asking him gently to take it. He cried in still greater anger, more obstinate still. Again and again I slapped the same spot, harder and harder, all the time gently asking him to take the milk. It seemed for awhile that he would never surrender, but at length he gave up, his muscles relaxed, he drank the milk, and of his own accord kissed me, stopped crying, went to bed and fell asleep sweetly. He never resisted my will again, and did not seem to remember the punishment.

"The second son had an experience much like this. He was lying on the floor before bed time, and I asked him to get up. For some reason he refused. I slapped his bare leg. He would not get up, but begged me to take him up. I required him to rise without my helping him. He was angry, and refused till I had slapped his leg four or five times, then he yielded, kissed me, and went to bed. Once afterwards he resisted for a few moments. A little punishment this time was sufficient, and this was his last refusal to mind.

"My daughter never stood out against my will when she saw the stick coming, but would do the thing required, but do it in anger. Her body yielded, but her will did not. Then of course I was powerless to break her will. When about 10 years old she had been disobedient in doing what was forbidden, and had to be punished for what she had done. She was angry, and I feared her will was bound to be rebellious. I was troubled, and after I had punished her in a way to frighten her more than hurt her, I talked with her very seriously, told her how badly I felt, and then in tears and grief I prayed with her, telling God all about the case in a simple manner. She was touched by this prayer, and broke down. From this hour she appeared different. I had gained her then for a right life."

The child is not to lose his will, nor is he to have it absorbed in the will of a superior so that he has no will of his own. He is to be trained to choose the parent's or the teacher's will as his will, and accordingly render obedience strongly, positively, gladly, freely. This is not merely submission; it is more. It is the recognition of the higher authority as the wisest and the best.

Lapse of Time Between the Offense and its Punishment.

1. The time between the wrong doing and the punishment should be as long as possible and not be forgotten.

2. Long enough time for the teacher to learn all the circumstances of the case.

3. The punishment should immediately follow the offense if possible. It makes a more vivid and lasting impression.

4. An offense should be punished while the memory of the deed is fresh, but not so soon as to be influenced by the teacher's anger.

5. The time that elapses between the offense and the punishment makes little difference as far as its corrective effect is concerned provided the offender feels that it will surely come.

6. Punishment should immediately follow the offense, but a child should always have a chance to defend itself or give an explanation of his conduct if any can be given.

7. Sometimes a prompt punishment is best, again time to think over the matter or to allow the pupil to weigh the matter himself would work wonders.

8. A sufficient time should elapse between the act and the punishment to allow the child to see the error and acknowledge, but not so long that the act and punishment stand as two distinct events.

9. The punishment for an offense should not follow immediately, because the child should have some time to think

over it, and should straighten up his own accounts. If he is unwilling to do so, then the teacher should straighten them up for him.

10. Till all anger in the teacher has subsided; by delaying punishment for a day or more the teacher has an opportunity in his cooler moments to determine how severely he should punish, and the culprit has time to reflect upon his crime and the degree of punishment he deserves.

11. The punishment should be inflicted as soon after the offense as possible, considering that the teacher fully knows why he is punishing, has decided on the best punishment, and the pupil knows why he is being punished.

12. The time that should elapse between the offense and the punishment depends upon the nature of the offense, and also upon the disposition of the wrong-doer. If a boy that is quick in his make-up commit an offense, he should be punished at once, or in case of rebellion he should be punished at once, but if he commit some deed that would be well for him to meditate upon, punishment should be delayed for a time.

13. It is best not to let too long a time elapse between the punishment and the offense. A very small child is apt to forget the reason for which he is punished if too long a time elapses. If the offense and the punishment come close together he is more apt to connect the two, and they will be more impressed upon him. Contemplation of the coming punishment might be a good thing, however; the dread, to me, always meant more than the punishment.

As to the length of time that should elapse between the offense and its consequent punishment, the general consensus of opinion is that it should be as short as possible, but long enough to ascertain and consider all the facts in the affair, and to decide upon the punishment best adapted to fit the case.

Here it is wise not to violate the law of association. The closer and deeper the connection of the offense and its punishment, the more vivid and consequently the more lasting will be the impression. The longer the time that elapses between the offense and the administering of the penalty, the less likely are the connections of the two mental experiences to persist. The two should go into the mind together as nearly as possible, that they may not stand as two distinct or partially distinct events. The smaller the child the shorter should be the time.

While the foregoing statements are true, there may be, nevertheless, exceptions to the general rule of making the punishment closely follow in time the act of disobedience. Frequently, especially in older children, the infliction of a penalty may be deferred for a time with good effect if there is aroused in the child a sense of having done wrong and the feeling that

the punishment will surely come. But in such cases the suspense and dread is really, as it should be and must be, a part of the punishment. The postponement has acted to strengthen the association of the act with its penalty.

Again, the child prefers the immediate to the future. He lives in the present, and thinks little of giving up the pleasure of a present wrong doing that he may avoid pain in a distant future. In other words the temptation to offend is present; the punishment is to take place in the future. The circumstance not only weakens the effect of the punishment in that it makes a feeble impression on the mind, but it also makes its infliction less certain in that it affords fresh opportunities of escape. Hence it is clear that the severity of the punishment must be increased in proportion as its distance is increased in point of time; and, on the other hand, it is also true that as the distance is decreased in point of time, in the same proportion may the severity of the punishment be decreased.

Slight but Sure Punishment.

1. A sure punishment, though slight, is more effective than a severe, partially administered one.

2. Scholars respect a teacher who never threatens but does.

3. To my mind slight but sure punishment is much more effective than extreme periodical severity.

4. The principle of slight but sure punishment has in nearly every case I know of been successful.

5. I think the principle of slight but sure punishment is more effective than extreme or lax rule.

6. A sure but slight punishment often does quite well with certain classes of pupils, while with others it has little or no effect.

7. If a child knows that some punishment, however slight, is to follow an offense it has an effect, a sure effect.

8. I think the principle of slight but sure punishment is not advisable, as a child soon gets so he pays no attention to a slight punishment.

9. The principle of slight but sure puishment is not effective; because if a pupil knows the penalty of a certain act, and especially if the punishment be slight, he is often willing to take the penalty as if in payment for the wrong act.

Uncertainty and severity are not effective principles in punishment. Severity, while it may be most effective in producing outward conformity, too often acts prejudicially upon the child's disposition, breaking his spirit or leaving him more inclined than ever to do wrong.

On the other hand too mild punishments do not produce the desired results, and are often treated with contempt; sham punishments are both ridiculous and harmful.

Certainty is an important factor that is too often left out of discipline. Under ordinary conditions the pleasure to be gained from an act of disobedience seems more certain to the young offender than that the act will be followed by the infliction of pain. The hope of impunity is the accompaniment of disobedience. If we had a measure of pleasure and pain, and it were possible to make the pleasurable effects of an offense and the painful effects of its punishment equal, and the punishment were absolutely certain, the child after a little experience in wrong doing would cease to do evil. The child would soon learn that disobedience brings forth no fruits to enjoy, and that the shame of having attempted it must be borne. But since there are always open some opportunities of evasion, it is necessary to make the punishment sufficiently severe to offset these chances of escape. In view of these considerations we may formulate the following principle: The severity of the punishment should be decreased in proportion as its certainty is increased, and *vice versa*, the certainty of the punishment must be increased in proportion as its severity is decreased.

Moral suasion does not always accomplish the desired results. Supplemented by positive influences, punishment has an important place as a negative factor in the education of children. When childhood is beset on every hand by restraints, and when punishment becomes a common occurrence, then too often is it detrimental in its effect. When it is carelessly or indifferently administered, its infliction not certain, the reason for it not clearly understood, its severity disproportioned to the degree of offense, its kind not in harmony with the nature of the fault and not adapted to the character of the child, then is punishment ineffective and often times decidedly harmful.

A teacher writes, "When a child is punished I sometimes think that he feels that he has had his way, and that having paid the price the account is now squared. If willing to pay the price he feels that he can do the same thing over again; no finer moral deterrent having been infused by the punishment." There is truth in the statement. It is a common experience for a parent to tell a child not to do a certain thing and that if he refuses to obey punishment will follow, and then to have the child straightway act in the manner forbidden. Such cases suggest that the principle of punishment has been badly applied rather than that the principle itself is wrong. The threatened punishment may have been too mild, or at least it may have appeared so to the child; it may have been placed too far in the future for him to realize its full significance; past experience in similar circumstances may have led the child to doubt its certainty; in the child's mind the act and its punishment may not have been associated. For some reason the pleasure of the

wrong action and the possible attendant suffering seems preferable to the rendering of obedience. To make it otherwise the child must *really* feel that the punishment will surely and promptly follow wrong doing, that there will be no doubt about it, and that the pain or loss will at least equal the pleasure to be derived from the committal of the act. Under such conditions one experience will very likely prove sufficient.

Already in this article it has been suggested that the interests of childhood should be so directed as to give the largest possible freedom, and thus offer few occasions for disobedience, making punishment a thing of infrequent occurrence. It may here be stated that there are four classes of wrong doing for which chastisement is out of place. The first class consists of those misdemeanors which may be prevented by the substitution of other interests. The second class is composed of those wrong actions that will, without special attention on the part of the parent or teacher, correct themselves. The third class embraces those faults which cannot be corrected by punishment. The fourth class includes those cases in which the evil of the punishment exceeds the future good desired. Hence the only cases in which punishment is desirable are those in which the future good will outweigh the pain or loss of the punishment administered. The reason for reducing the infliction of pain to the smallest possible amount is clearly set forth in the following words of Joseph Landon: "Pain consumes an amount of nervous energy proportionate to its intensity and duration, and thus undoubtedly tends to weaken nervous action. . . . . It is in itself non-productive. Every action performed on account of the stimulus of pain is performed in a very wasteful and expensive way, and to the extent of the waste, takes away from the future store of energy for the sake of securing present requirements. Pain artificially induced is in its nature an evil, and where largely employed may be a serious one, apart from any ulterior effects on the disposition. . . . . Where the future good overbalances the present loss, it will be necessary to make the sacrifice, unless some more economical and equally effectual means can be discovered; as in the case of disease it is often necessary to employ medicines which weaken before the conditions of future strength can be arrived at, or as destruction by cauterization is sometimes necessary before healthy tissue can grow. The strength, or the new tissues, cannot be given by the medical remedy, but must be provided by other means. We should therefore regard a state needing corporal punishment as a diseased one; and when we apply such means to root out vice or repress an evil habit, we must remember that voluntary right action must be secured by other measures, for this the punishment will not supply. And, just as the bodily strength

cannot be lowered beyond a certain point without great risk, and if it is, this may prove as fatal as the disease, so there is a point, dependent upon the state of the individual, beyond which corporal punishment must in no case go, or the remedy becomes worse than the evil it is intended to cure. It is a grave error to consider nervous force as inexhaustible; it is quite possible to flog a child until he cannot obey; and it must always be a question with us whether the amount of force required can be spared without injury." Our forefathers had but two alternatives. It was for them to use the rod or spoil the child. In the latter part of the nineteenth century human ingenuity has devised an innumerable number of punishments, so that it is now a comparatively easy matter to find a mode of chastisement suited in kind and degree to apply to every offense of childhood. It simply depends upon the tact and judgment of the one in authority to make the selection from a list in which the degrees of severity range all the way from the use of the rod to the appearance of slightly cooled affection.

Commands and laws may be given in two ways. 1. In one case no penalty of any kind may be distinctly stated, but there is a silent understanding that the violation of the law will be followed by punishment; just what punishment is not definite. In the other case there is set forth in connection with the law the penalty that is to follow its violation. Sometimes the former is the better way. The child feels that if he breaks the command he will have to pay the price. What that is he does n't know. There is a mysterious uncertainty about it that has a restraining influence. He is kept from going astray. Often it is not only wise but necessary to make the penalty known. In such instances the punishment selected should not be rigid, of a hard and fixed nature, neither should its description so limit it as to take away its susceptibility of degrees of intensity and duration. Its quality of flexibility renders it capable of being fitted to all circumstances and to the peculiar individuality of each offender. Thus is reduced the danger of making the punishment in any particular case too excessive or so mild as to be barren of desired results.

A consideration of Bentham is worth noting. It has reference both to the exemplary effects and to the statement of punishments. He looks upon punishment as having two values—a real and an apparent value. The real value is the actual pain or loss that the offender experiences from the infliction of the punishment. The apparent value has reference to the pain or loss which an offender, previous to the time of receiving the punishment or at a time when he may be tempted to offend, thinks would follow the violation of law. The real value of the punishment is the pain or loss inflicted and constitutes the

expense. The apparent value influences the conduct of individuals, and hence is the profit of the punishment. "Real punishments," says Bentham, "ought to be inflicted for the sake of producing the appearance of it. But upon the principle of utility no more than is necessary for reformation and compensation. Every particle of real punishment that is produced more than what is necessary for the production of the requisite quantity of apparent punishment, is just so much misery run to waste. Hence the real punishment ought to be as small, and the apparent punishment as great as possible. If hanging a man in effigy would produce the same salutary impression of terror upon the minds of the people, it would be folly or cruelty ever to hang a man in person." Whenever a rule is made, and the penalty for its violation is stated, it should be clearly presented to the mind that the apparent value of the punishment may be as large as possible. Upon this point Bentham uses the following language: "The notion entertained of a punishment ought to be exact, that is, it should present to the mind not only a part but the whole of the sufferings it includes. The denunciation of a punishment ought therefore to include all the items of which it is composed, since that which is not known cannot operate as a motive." Accordingly those punishments are the best that are most easily learned, most easily remembered, and whose apparent value is greater than their real value.

In giving our attention to the negative side of discipline, we do not fail to recognize the greater importance of the positive side. Altitude, sympathy, power of personal character, the ability to make good and lovable ideals visible and attractive—these qualities possessed by one in authority go far towards inspiring children to love the good, the pure and the beautiful; with these reproof, patiently and kindly offered, becomes a most effective punishment.

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THE TEACHING INSTINCT.[1]

By D. E. PHILLIPS, Fellow in Psychology, Clark University.

The writer once had an opportunity of hearing several teachers of experience in normal schools and colleges express their private conviction that the old adage that "teachers are born, not made," contains a deep element of truth; and that the "backbone" of the real teacher is deeper than generally supposed. A little inquiry made it evident that while not publicly expressed, this feeling in some degree is quite general, and in some places strong enough to react against normal training. Mr. Street, in his Study in "Moral Education," has felt constrained to ask: "Is not a teacher born, rather than made?"[2] Even Mr. Hill, Secretary of the Board of Education of Massachusetts, has thought it necessary to treat this point in relation to normal training.[3] So far there has been no systematic treatment of the subject, and what is herein presented must be considered more suggestive than exhaustive. Here and there fruitful suggestions have been made, of which Spencer's are the most valuable, though inadequate. If religion, society, love of property, play, and various minor activities of man are capable of special treatment from an evolutionary and biological standpoint, surely the greatest agent of mental evolution should form a legitimate subject for such an investigation.

Some points of general acceptance may be stated, and if not serviceable at this point will be so in the further development of the article. Instincts are often periodic in development and serial in character.[4] There are, at least in case of the more important instincts, innate stimuli, the strength and appearance of which depend upon the development of the individual organism. The deepest instincts make for the preservation and welfare of the species. The same instincts are not equally strong in each individual of a species Man's instincts are so complex, modified, elaborated, and mingled with what passes as

[1] I wish to express my obligation to different members of the Faculty of Clark University for valuable assistance; especially to President Hall for generous co-operation at all times, and to Dr. Burnham for special assistance and criticism.

[2] "A Study in Moral Education," *Ped. Sem.*, Vol. V, p. 12.

[3] Sixty-first Annual Report of the Board of Education, p. 194.

[4] Morgan: "Habit and Instinct," p. 28.

conscious intelligence, that to speak with such discrimination as Morgan applies to the animal world is not desirable, if possible. "The congenital impulse may," says Morgan, "through experience, be confirmed, modified, or held in check; and such confirmation, modification, or inhibition gives rise to an acquired impulsive tendency." "Impulse is the tendency of an organism to satisfy its needs and fulfill the conditions of its being."[1] If the writer properly interprets this definition of impulse, it expresses all that is necessary to be understood by instinct in this connection. A few fundamental instincts may be the basis of a great variety of tendencies or impulses, and the satisfying of the need accomplished in various ways. It is this that makes the fundamental instincts in man harder to discover than in the lower animals. As soon as the intellect begins to devise means for satisfying these tendencies, attention is centered on such and the deeper impulse is overlooked. The instinct of self-preservation, the social and sexual instincts are each the basis of several well recognized instincts, these in turn perhaps of others; there is also a great variety of mental activity in which no instinctive element is recognized because the multitude of devices obscure the fundamental background and the radiation that has taken place. To keep this in mind and the further fact, to be developed later, that the soul is infinitely larger than consciousness, are of primary importance in the consideration of this subject.

"Doubtless from the day when a human family began its existence, from the day when a mother and father began to love their children, education," says Compayre, "had an existence."[2] Teaching in some form has had a place ever since the animal began to care for her young, and before the male gave the young any attention whatsoever. Neither can the writer agree with this author in believing that these obscure beginnings have no practical value. Instead of "hastening to begin with the Greeks and Romans," he might have found, even outside the older civilizations, valuable suggestions among the more uncivilized peoples, and a true pedagogical insight not inferior to that of these nations. Teaching as generally conceived is too limited in its application. It is generally thought of as the work of a certain class who occupy the school room a certain length of time each day. Again, a fatal mistake is made by regarding teaching as dealing chiefly or entirely with the routine of book information. Indeed we may say that the parent as teacher deals with the fundamentals, while the teacher, as generally accepted, deals with the accessories. Pa-

[1] Morgan: "Habit and Instinct," p. 156.
[2] Compayre: "History of Education," p. 1.

rental teaching is so effective as to lay the foundation, however imperfect, seldom to be shaken. It is not narrowed down to the so-called intellectual faculties; the mother especially has as her wide domain the soul of her offspring, the very deepness of her own life. The good maternal teacher having no elaborate system to obey and no fixed schedule to complete or pass over, however incomplete, strikes here and there at the right moment. Had the public at large conceived teaching in this wider sense much of the rote and formalism in education would never have crept in, no matter how necessary a certain amount of such may be. Teaching is the development and modification, the confirmation and inhibition of the impulses of the soul, and began with the care for young.

I. Import of Child Activity and Anthropological Development of Teaching.

Child Study. In how far the play activity of children is a manifestation of their congenital and instinctive tendencies we shall never be able to know with any degree of accuracy. Groos thinks that it anticipates the future. "Play is the expression of an instinct, whose teleological import is discoverable in most of the movements of animal or child. Play is a '*Vorübung und Einübung*' of activities which soon are to be necessary to the serious life of the adult animal."[1]

In a newly organized kindergarten Miss Sisson made a study of children's plays. They naturally separated into four groups, each group obeying a self-imposed leader. The leader of the more active boys being imaginative, emotional, and affectionate. The second group was composed almost entirely of girls, and their activity consisted in playing either school or house. The leadership was shared by two girls, both of whom were said "to have strong domestic, motherly traits." "Their motherly instincts were greatly developed by the fact that they adopted two little Swiss girls who could not speak English." The plays were adopted either by the compulsory power of the leader, or by special interest in the play itself even when nothing thrust it upon the attention.[2]

"Teacher," says Miss Willard, "is the most popular occupation with the girls, leading at all ages except 13 and 14." Mr. Taylor found that 13 is the only age at which "teacher" does not lead.[3] According to Miss Willard the ruling motive for teaching is love for children. The general motive with boys

[1] "A Study of Puzzles," Ernest H. Lindley, *Am. Jour. Psych.*, Vol. VIII, p. 432.

[2] Barnes: "Studies in Education," pp. 171–174.

[3] "A Preliminary Study of Children's Hopes." Report of State Superintendent of New York, 1896, p. 1,000.

in choosing an occupation is money, save at 14 and 16, when "like it" governs.[1] The steadiness of the philanthropic nature from 8 to 16 is rather remarkable, and is emphasized by both Miss Willard and Mr. Monroe.[2] The two observations include about 3,000 children. Children's honest convictions may roughly express their egoistic and altruistic tendencies; but, if there is any instinctive background, their ability to always determine may be questioned. That the real motive in human action is often overlooked or misinterpreted is quite evident. Several individuals replied that on first thought they supposed they knew what led them to select and follow teaching; after a self-examination they really could not tell.

From the excellent "Study of Dolls,"[3] by Drs. Hall and Ellis, we learn, according to Persius, that the Roman girl, when ripe for marriage, hung up her dolls as a votive offering to Venus, the goddess of fecundity. Girls play with dolls regularly until 13 or 14, abating with the dawn of adolescence. Some play with them much longer, but secretly; some single women, all their lives, and occasionally married women who have no children. The influence on children are reported as "good," "helps parenthood," "cultivates imagination," "fits for domestic life," "develops moral qualities," "cultivates taste," "develops social nature," "helps in care for children," teaches tidiness," etc. The reflex influence on the child of trying to teach her doll and trying to set a good example appears evident. In order to teach their dolls children learn to read, sew, knit, and many other things that they would not otherwise learn. "Dolls are a good school for children to practice all they know." The authors think that "perhaps nothing so fully opens the juvenile soul to the student of childhood as a well-developed doll play."[4] Things are revealed which the childish instincts tend to keep secret. Indian girls spend as much time and find as much pleasure with dolls as white girls. Schneider, Victor Hugo, and others think doll play the outcropping of mother love and representative of future children. With this Drs. Hall and Ellis do not entirely agree. Prof. Sully, in his late work on "Dollatry,"[5] concludes that, as doll play is chiefly a girl's play, it suggests the maternal instinct, and that "the decline of the doll passion" may in part be due to "the development of a new feeling of maidenly modesty."

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[1] Barnes: "Studies in Education," pp. 243–253.
[2] "Children's Ambitions," Will S. Monroe, *N. E. Jour. of Ed.*, June 18, '96,
[3] *Ped. Sem.*, Vol. IV, pp. 129–175.
[4] *Ibid.*, p. 162.
[5] *The Contemporary Review* Jan., 1899.

Some Questionnaire Results.[1] Attention must now be given to some points in the returns received in answer to the following syllabus on The Teaching Instinct:

I. Teaching among Children. (a) Describe teaching of dolls, toys, animals, or other children; "playing school;" rapid spread of certain forms of language, games, stories, fads, etc., among children. (b) Give nature and cause of such teaching. When most common? Does its nature change? (c) Is it prompted by a desire for superiority, leadership, necessity in play, or by mere pleasure in story-telling.

II. Cases of Leadership. (a) When, in what way, and how strongly manifested? State if such leader is an only child; if grown, what is now his or her nature and calling? (b) State anything exceptional in the childhood of any great leader. (c) Reflect upon your own life as to your desire to learn any particular thing, for any special purpose; (d) or passion to teach or preach; when and how originated? when strongest? (e) Excepting bodily movements, what is the first instruction given by parents? in line of some of the arts, occupations, morals, religion, etc.

III. Concealment or Limitation of Knowledge. (a) Describe persons having a passion for secrets, to belong to secret orders, use of cryptogams, and symbols designed to conceal. Cases where the promise not to tell seems to be the strongest incentive to tell. (b) If not influenced by personal consideration, money, praise, etc., is there an instinct to conceal a good thing?

IV. Teaching Instinct. (a) Describe persons having a natural aptness to teach. State the best marks of such. Can it be improved by normal training? Are such teachers influenced much by books, lectures on teaching, or do they devise their own methods? Give examples. How many teachers in your school possess a natural teaching faculty or instinct? How many do not? How far can normal training take its place? Do books, programmes, school regulations, professional conformity, etc., operate against the free development of the teaching instinct? How? (b) Describe your ideal pupil, ideal teacher. (c) What do you most and least like to teach? why? How do you keep up enthusiasm while teaching the same thing over and over? What inspires you to improve?

V. Incentives to Teach. (a) What per cent. of teachers follow their profession chiefly for gain? to do good? for praise or power? for pleasure in imparting knowledge? (b) Do you consider the work more arduous than other callings giving equal pay? If so, what are your compensations? (c) Which is the stronger, the desire to convey information or to exert an influence? Why do you desire to teach the young? (d) Describe a person who is continually correcting or giving advice.

VI. Training of Teachers. (a) State the greatest values of normal

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[1] For the data obtained the writer wishes to express his thanks to the large number of persons who contributed valuable individual reports, and also to the following, who collected masses of data: Dr. Gertrude Edmund, Superintendent of the Training School, Lowell, Mass.; Principal George C. Purington, Maine State Normal, Farmington, Me.; Prof. M. V. O'Shea, University of Wisconsin, Madison, Wis.; Principal W. E. Wilson, Rhode Island Normal, Providence, R. I.; Prof. G. W. A. Luckey, University of Nebraska, Lincoln, Neb.; Prof. John C. Shaw, West Liberty Normal, West Liberty, W. Va.; Principal John G. Thompson, State Normal, Fitchburg, Mass.; Mrs. Eliza Blaker, Indianapolis Free Kindergarten.

training, its evil effects, the modifications needed, and the part of work that students are most interested in. (b) Should attention be centered chiefly on subject matter or the child to be taught? (c) Does knowledge, normal training, experience, or the teaching instinct, help most in preparation for teaching without a text-book? State cases where teachers, like Socrates, turn any experience into a lesson.

VII. Teaching and Leadership among Animals. (a) State cases, amount of dependence, effect if removed; (b) where animals show evidence of teaching their young; (c) where isolatiou of young animals weakens or deprives them of their natural traits; (d) animals trained in things not common to their species; do others imitate the trained? (e) imitation of each other, of a human being?

Besides the usual supply sent normal schools, colleges, and other institutions, about five hundred personal letters were addressed to principals, superintendents, and kindergarten teachers, requesting a special consideration of the chief points. More than a third have been kind enough to reply. So far 171 replies have been received from persons whose experience ranges from 4 to 29 years. On account of their superior worth on a subject of this nature these individual returns will be considered independently of the 464 coming from normal schools and teachers of less than 4 years of experience, and will be designated as *individual* returns. The best manner of presenting this material will be not as a whole, but as the different topics on which each bears, develop.

The topics to be discussed in this connection are *Teaching and Leadership among Animals*, and *Teaching among Children*, with their sub-questions as given in the syllabus. Most of the cases concerning animals are of such a common nature, especially of leaders among animals, as not to deserve quoting. They point to the common fact that nearly all animals have a special leader on which the others so much depend that all seem lost when such is taken away; and there is no settled activity until another in some way assumes the leadership. This tendency of the young in a brood or litter, or groups of animals, to depend upon one of their number as a leader, and the difference in intelligence always shown, are points that Morgan presents in a striking manner, and especially in the case of the five puppies of the same litter.[1]

One hundred and twenty-six of the *individual* papers treat *Teaching among Children*. Ninety say directly or indirectly that teaching is confined almost exclusively to girls. The same is evident in the works already reviewed. This point not being mentioned in the syllabus, and the extent to which it is emphasized by teachers of experience, make it noticeable. The ages run somewhat near those given by Drs. Hall and Ellis for doll play, extending from 3 to 14, being greatest between 6 and 7.

[1] "Habit and Instinct," p. 155.

Forty-two cases are reported of children teaching before entering school; 48 cases of children preferring to teach other children; 33, dolls; 29, animals.

The motives given are, of course, merely the opinion of the observer. More than one was usually given. Desire for leadership, 33; superiority, 27; imitation, 19; necessity in play, 15; desire to instruct, 24; miscellaneous, 22. The psychologist can readily see how these motives, even if they be correct, shade into each other, and how only by a close analysis of childish impulses and of human action can we find the basal motive.

The 464 general returns give the following results: 269 say it is confined mostly to girls; 147 preferred to teach other children; 90, dolls; 114, animals. Motives: leadership, 98; superiority, 87; imitation, 131; necessity in play, 52; miscellaneous, 96.

A few condensed typical replies will be more suggestive than the statistical part.

(1) In the case of the boy it seemed imitation, but with the girl an instinctive love of teaching. (2) Several girls living near each other congregate for the purpose of playing school, and frequently continue all day. (3) Some children like to take the lead in anything, others have a natural tendency to teach. (4) A girl, now 8, before attending school tried to teach her pets and dolls everything, later tried to teach her cat and dog to read and write. Placing her dolls in a row she tells stories to them, and explains to them on her blackboard. She is inventive, and learns stories for this purpose. I attribute it to her being an only child. (5) Nearly every night I used to arrange books, which I imagined were pupils, on chairs. I then taught, explained, and answered questions to my heart's content. During vacation I played school all day, and alone; later fully decided to be a missionary, had many day dreams about it; now a teacher. (6) Do not recall any boys who ever had the least desire to play school or teach. (7) It is a child's greatest pleasure to play school and make dolls, dogs, etc., hear lessons. Girls usually choose dolls, boys dogs. At first children teach dolls or any objects, later they seek something that will respond and show results. Many desire to impart their improvements. (8) Love of leading and governing dominate children in their efforts to teach more than all else. (9) Almost every child, especially girls, begin to teach as soon as a doll is given them. (10) Children love to teach and help each other. The rapid spread of certain child knowledge is astonishing; many expressions become old before the teacher hears them; sometimes the lessons are of a domestic nature, again in regard to social duties. (11) Other children are always preferred as pupils, dolls and animals next. Have never known a group of boys to play school. (12) A—is only 3, yet the mother law is implanted in everything she does; teaches her doll everything that has impressed her. (13) The instinct is much stronger in girls, it seems to me, than in boys. Is it because women are the mothers and, to a large extent, the teachers of the race? Boys like to play school, but do not care to be teacher; if they choose to be teacher it is rather to exercise authority rather than to teach. Boys, more than girls, prefer to teach animals. (14) Seems to be imitation, have not noted it in children over 12; less among boys than among girls. (15) School playing was the chief amusement of my daughters; the elder played when an only

child and had not been to school. (This mother's youngest daughter writes me a long description of her doll school. Music [notes], penmanship, arithmetic, etc., are elaborately presented to a room full of paper dolls.) (16) (Woman, 19 years of experience). Earliest thought of an occupation was to be a teacher. No other ambition has ever displaced that. Learned my letters teaching them to my "school," as I called the younger children of the neighborhood. No one else was ever teacher. For three years and more I kept this school; and the little wood-shed class stands in my memory as one of the brightest spots of my childhood. When 9, was paid my first money for teaching.

One of the points most emphasized is the prominent place punishment has in playing school; elaborate and sometimes severe measures are adopted. Several cases are reported where children have employed various systems of punishment before they had ever been in school or had seen the slightest of it in the family. Believing that all possible opportunity for imitation was excluded, some have been insistent upon an explanation. Such cases may be due to clues caught from conversation, street observation, treatment of animals by older persons, and the like, or it may lie deeper in the childish impulses. Punishment certainly appears to be the dominant element in playing school.

The first thought that confronts the reader is that most of animal activities, teaching among children, and even doll play are simply imitation. Even if this be true, its great significance is not diminished. Many expressions that serve as a dumping ground, at first glance seem to simplify matters, but are really only the same old wine in new bottles. Does imitation point neither to the future nor to the past? Out of a multitude of actions why should some be especially chosen for imitation? Surely there is an instinct to imitate, which makes no special choice. But selective imitation is deeper and its limits not easily determined. Suppose a child two years old for the first time sees its mother with a new-born babe, whereupon it immediately makes for itself a doll which is cared for in like manner. May not this be simply a stimulus which calls forth an instinctive activity? Instincts that develop in response to a needed stimulus and the activity that is purely the product of the instinct to imitate, are not easy to separate in all cases. The elaboration of doll play, playing school, and the like, show unmistakable evidence of pure imitation, but the universality and dominance of such activities, the different interests manifested by the sexes, etc., may spring from a deeper and more fundamental impulse. "The impulse to play in special ways," says James, "is certainly instinctive."[1]

Anthropological. To return to the parental and more anthropological part of the subject, we note first Spencer's admi-

[1] "Principles of Psychology," Vol. II, p. 427.

rable section on the evolution of the teacher.[1] Among primitive peoples the priest became the teacher; partly on account of his having more time for imparting information and enforcing discipline, but a deeper reason is because all peoples believed in ghosts and gods who are influencing men's lives for good or evil, and information concerning the ways to secure their good will is knowledge of highest value.

In some tribes the medicine man instructs the children in the songs and traditions of the people, and in other cases has charge of all the boys for a while at puberty. In Abyssinia and Madagascar the teaching function is shared by the non-priestly class. In India the education consisted in learning the Vedas, and in the earliest periods such instruction was under the priests. Later, individual teachers established themselves and collected about them students from different parts of the country, and the boldest speculations proceeded from these seats of sanctity and learning in the forest. The normal genesis of the teacher was interfered with in Greece and Rome. In northern Europe the identity of priest and teacher, and their eventual separation, are seen in both pre-Christian and early Christian days. "This was true in England, but the secularization slowly went on in sundry ways." The endowment of schools by laymen, the introduction of non-religious subjects, increase of minor teaching institutions, and the like have been operative, but even now the differentiation is incomplete; and Mr. Spencer thinks that at present there is a struggle to reacquire that clerical control. "Primarily instruction, whether given to lay or clerical youth, concerned itself either directly or indirectly with religious propitiation."

While this account doubtless gives us the main points in the evolution of the *special* teacher, it is drawing a line by giving teaching a special application. As Mr. Spencer observes, the youth gathered much that could properly be called knowledge which "served him for guidance in ordinary life;" but his instruction was not always confined to this. Much less did it denote the absence of any impulse to teach. Parents would most gladly have imparted this knowledge so essential had they possessed it. The priest possessed this needed information, and thus became their teacher in this special sense. In like manner did the philosopher become a teacher. So, certain classes to-day are sought as teachers possessing knowledge beyond the ordinary instruction.

Perhaps aside from the directly useful knowledge for guidance, the father and grandfather related to the children their past history and that of their ancestors, including the tradi-

[1] "Principles of Sociology", Vol. III, pp. 274–285.

tions of the people. The mother performed her extra function as teacher by the use of songs and stories.[1] It has been said that the first empire was a woman and her children. "The story of civilization," says Zmigrodski, "is the story of the mother." We are told that in the early ages poetry owed much of its development and beauty to woman. "To the mother beside the cradle where lies her tender offspring, song is as natural as speech to man."[2] Ploss gives a world-wide collection of lullabies; and folk-poetry is full of tender melodies imagined and composed by mothers.[3] Dirges and funeral laments are in every land products of the mother heart.

Among the early Hindoos, Greeks, and Romans, the house-father was priest and judge of his own clan.[4] According to Max Müller, tracing religion back to the family, the father is *ipso facto* the priest. When families increased into clans and clans into tribes, the necessity of delegating certain duties to some heads of families arose.[5] Abundance of such evidence is found in Africa, Asia, and America. Even the priest as first teacher, of whom Mr. Spencer speaks, has everywhere been considered as a "father" in a large and specialized sense.

To the mother as teacher and instructor has been left in a great part the original instruction in agriculture, domestication of animals, spinning, weaving, housekeeping, social arts, religion, and language.[6] The function of the mother as priestess has been exercised age after age and among different peoples. "Scarcely has the infant mind begun to think," says Mason, "ere this perpetual priestess lights the fires of reverence and keeps them ever burning." When mothers have been excluded from public and secret ceremonials, the sacred observances have been kept up in her household.[7]

According to Mr. Riggs, among the Dakota Indians the grandfather and the grandmother are often the principal teachers. The boys learn the art of winning a livelihood, are told tales of war and past exploits, learn to sing love and war songs. In America the education of girls among savages has varied from that picked up by the mother's side to the extensive system of instruction in ancient Mexico where there were what might be called seminaries for girls. The woman has been par excellence the teacher of language, as indeed she is

[1] In anthropology I must trust largely to Dr. Chamberlain's valuable work on "The Child in Folk-Thought," and to what could be obtained from references given therein.
[2] Chamberlain: "The Child in Folk-Thought," p. 20.
[3] Ploss: "Das Kind in Brauch und Sitte der Völker."
[4] Comme: "The Village Community," p. 104.
[5] Max Müller: "Natural Religion," p. 183.
[6] Mason: "Woman's Share in Primitive Culture."
[7] Chamberlain: "The Child in Folk-Thought," p. 194.

to-day, if we omit the dry grammatical analysis. Geographical knowledge is generally embodied in songs in a kind of kindergarten pedagogy.[1]

Clark gives information of tribes having regular story-tellers who devote much time to learning the myths and stories of the people. Mothers often send for them to entertain the children.[2] Knortz tells of gifted men or story-tellers among the Chippeway Indians, who entertained many by their tales and legends. So, among many tribes, mythic legends, related by poets and others, produced much mental enjoyment, though accepted as mythical. It is the custom in some of the tribes of California for the men to dress like women, and "to devote themselves to the instruction of the young by the narration of legends and moral tales." Some have shut themselves up for a month with brief intermissions, spending the time in rehearsing the tribal history in songs to all who chose to listen. A similar practice is found among the Miwok Indians. The Pueblo Indian children receive all their education in morals and duties by means of fairy tales and stories told by old men in a sort of blank verse.

In India, Egypt, Greece and Rome, private tutoring and other forms of instruction were early developed. In India private teachers very early became powerful, and were held in high esteem. Even as early as 1000 B. C. there were special teachers not under the priesthood. Although instruction was principally in sacred things, nevertheless the chief characteristic of education among the Hebrew people was essentially domestic. It was a father's religious duty to instruct his children, especially in the nation's history and great events. Even to-day it is doubtful if any other parents devote so much time to domestic teaching. In the Talmud we find that they mistrusted teachers who were not at the same time heads of families.[3]

The education of the Middle Ages is supposed to have been exclusively in the hands of the church and directed by the monks. Leach considers this very questionable. He says: "The common belief and oft-repeated assertion that all the education in the Middle Ages was done by the monks is quite wrong."[4] The function of teacher and instruction of the young seem to have been shared by several classes, besides priest and parent, and quite independent of the profession, being taken up in many instances by artisans in connection with their occupations.

From the anthropological side Spencer's limitation of teach-

[1] Chamberlain: "The Child in Folk-Thought," pp. 198–204.
[2] Clark: "Indian Sign-Language," p. 109.
[3] Compayre: "History of Education," p. 9.
[4] Leach: "English Schools at the Reformation," p. 21.

ing is too narrow; and according to Leach and others, historically it is not the whole truth. To ignore the immense role played in teaching by father and mother, grandfather and grandmother, and all the teaching of folk-lore, myth and song, and to restrict teaching to the special knowledge imparted by the priest, viewing primitive life in comparison with present civilization, is as if all the present teaching for "guidance in ordinary life" was overlooked, and teaching as a profession limited to the specialist in several lines. It is to be regretted that we cannot trace out even down to our modern civilization this interesting but unwritten history of parental teaching. It has molded and still molds our civilization. We have a history of rules and formulas relating to what may well be called the accessory in education, but the history of the fundamental remains unwritten. Just how parents strike the fundamental springs of the emotions, temper and intellect, which fix life, is the basal problem for child study, and contains the secret of true teaching power. In the absence of any worthy history or observation on the parental teacher, we must seek light from the lives of the representative teachers of the world.

II. Historical.

A careful biographical survey of the lives of the great teachers has been made with two objects in view. The first was to ascertain as near as possible the leading motive or motives that dominated their life and teaching; and secondly, the impossible task of finding in how far their methods and principles were original. All that seems evident on the last point is that depth of soul and earnestness of purpose gave to these minds a fertility all their own. It is impossible, also of minor consequence, to determine what is original and what is not.

On the point of motives to action the summary must be brief, only the fundamental points can be given, and the number reviewed must be limited. The motives prompting to action, the secret of their influence as leaders and teachers, and the fitness of their method to the human soul, are points to ever keep in mind. We can do no better than to begin with that neglected, but in many ways great teacher, Buddha. The idea that his life is fiction may be dismissed at once. Davids[1] says that it is not hard to separate the true from the untrue. Little is known of his early life. After about ten years of married life his wife bore a son. Hearing of this, he said "this is a new and strong tie I will have to break;" and declaring that he would see his wife and son no more until he was able to be not only a father, but a teacher and savior, he departed to de-

[1] Davids: "Buddhism; Life and Teachings of Guatama."

vote himself to philosophy and religion. This story belongs to the oldest forms of belief in Buddha. After seven years of study and self-denial he began his mission. He found his place "in the power over the human heart of inward culture and love to others." He taught all alike, high and low, rich and poor. Such powerful self-denial and self-control have always excited the admiration and wonder of weaker men. He was not simply a religious enthusiast as our writers on education who mention him at all, dismiss him. He was a true pedagogue. His large number of similes and parables, although not so striking as those of Jesus, show teaching ability and fertility of intellect. He was not only a teacher but an organizer. The chief difference between him and other teachers of his age lay in his deep earnestness and broad philanthropy.

One can hardly examine his classification of material properties, abstract ideas, corresponding to the six classes of sensations; his classification of the fifty-two tendencies or potentialities; his distinction of subjective and objective basis, without feeling that he was in no small degree a psychologist. Buddha broke the iron system of castes and became a teacher of his race. His self-surrender, his love and pity for humanity were the fountain springs of his life. These led him to go forth and teach all men, and for forty-five years he fulfilled this mission in the valley of the Ganges. He sent out his disciples who met yearly. His earnestness of purpose gave an impetus to his intellect which was fully comparable to his broad philanthropy. "As even at the risk of her own life a mother watches over her only child, so let us," said Buddha, "exert good will towards all beings."[1]

Confucius is another character whose brief mention as a pedagogue is not justifiable. Doubtless the foreignness and apparent strangeness of the supposed religion of these teachers somewhat account for this indifference to their contributions. Confucius's early love of learning and philosophic disposition are dwelt upon by old Chinese writers. At nineteen he married, but four years later divorced his wife in order that he might the more fully devote himself to his studies and public duties. During the three years he mourned for his mother, he devoted himself to the study of the philosophic basis of morals. "His system of education was superior to that of the Hebrews or any of the Western Nations at that time."[2] His works abound in pedagogical suggestions of the widest significance: on punishment, on the modern cry of individual difference, on "follow nature," "form without knowledge," "har-

[1] Swamy: "Metta Sulta," p. 39.
[2] Legge: "Chinese Classics."

monious development," etc. Let us glance at a few of the maxims taken from Dr. Legge's translation.

"If a man keeps cherishing his old knowledge, so as to be continually acquiring new, he may be a teacher of others." "Learning without thought is time lost, thought without learning is perilous." "Be true to the principles of our nature." (Follow nature.) "When the accomplishments and solid qualities are equally balanced, we have a man of complete virtue." (Harmonious development.) "Lead out any one." "What truly is within will be manifested without." "Learn to live before you talk about death." When we catch the full meaning of these phrases we cannot help but be astonished at how modern they sound; yet, so far as we know, they are all the product of a single mind, entirely devoted to the service of his people. He says of himself: "From the man bringing his bundle of dried fish for my teaching upwards I have never refused instruction to any one."[1] In his teaching he thoroughly recognized individual differences, and so adapted his instruction. His aim was to fit men for the conduct of this life. The extreme formalism into which education later fell must not be charged to Confucius. "We look and do not see, hear and do not understand," said he. His four aptitudes of potentiality for love, religion, society, and knowledge might well be applied to modern discussions of human instincts. The key-note of his life was love. Persecuted severely, yet he never lost sight of the word "Jin" or humanity.[2] The deep real nature of man is unselfish. Truth and love are over-wrapped by impure and selfish motives. "Truth is human nature and man is love." "Filial piety and fraternal submission—are they not the root of all benevolent action?" "Can there be loyalty that does not lead to the instruction of its object?" Such are the deep springs that moved the sympathetic and intellectual life of this truly great teacher and gave him power over men.

The life of Socrates is such that we can never think of him except as a teacher. Born in poverty he passed his life in contented poverty. He was self-sacrificing, yet independent in character. His originality in both subject and method, his power in piercing and stirring the germ of thought in others, are qualities rarely, if ever, equalled in any other human being. All the middle and latter part of his life was devoted exclusively to the self-imposed task of teaching. He not only excluded all other business, both public and private, but neglected all means of securing a fortune, and even the

[1] Legge: "Chinese Classics," p. 37.

[2] "History and Spirit of Chinese Ethics," *Inter. Jour. of Ethics*, Vol. VIII, pp. 86–100.

necessaries of life—without which he often lived without complaining. He was seen early and late in the market-place, questioning young and old, rich and poor. Never has there been another who devoted a long life to teaching so indiscriminately, receiving and asking nothing. His supernatural mission would not allow him to rest or employ himself any other way. Without such a feeling his conversation would doubtless have taken the common and ordinary turn. If he examined others, he also examined himself. Grote does not think that his philosophic nature ever prompted him to that systematic and even abstrusive cross-examination.

From his youth he was accustomed to obey a voice of warning or restraint from doing things, which some have called the genius of Socrates. He called it a divine sign, and obeyed it implicitly, still he never looked upon it as anything great, or as entitling him to particular distinction. It appeared on small as well as on great occasions. It never allowed him to enter public life.[1] His trial and death are among the most heroic things in history. Self-possession, self-sacrifice, sympathy for humanity, the extreme devotion to his life work, his fertility of mind, his power to pierce deep the souls of men, are objects of admiration, wonder and reverence. Once dreaming of a future life, he said he hoped to continue in the Elysian Fields interrogating the shades of the mighty dead.[2] Socrates's original method has preserved his name, and indeed, as usually set forth, that is all.

Whatever view the world may take of Jesus as an historic character, his power as a teacher and leader of men will forever be an object of admiration and of inspiration to the true teacher who seeks to influence and uplift the race. We should awake to the fact that education is not a question of merely how much can be *presented* to the mind, but rather how can suggestions and knowledge needful for life be made to take root in the human soul. No one can deny that the sayings and parables of Jesus would sink deep into the hearts of men even were there no traditional history.

Seeley, in his "Ecce Homo," declares that Jesus formed a single plan to the execution of which his whole life was devoted. This plan was to kindle an enthusiasm of humanity which remained in a dormant state, being crusted over by a false maxim that all men are devoted to selfishness. Commands had been negative, but Jesus made them positive. The kingdom he founded was a true brotherhood based on devotion and self-sacrifice. Humanity is the chief characteristic and

[1] Grote: "History of Greece."
[2] Compayre: "History of Pedagogy," p. 22.

single tie uniting and sustaining this everlasting state; and the inspiration is the life of the founder. In the temptation which Christ endured he forever put selfishness aside. His power in miracles made manifest that by his own resolution he had deliberately disarmed himself. It was his transcendent power and unspeakable condescension that drew all men unto him. In preference to philosophy he chose a "Living Example." For Seeley Enthusiasm of Humanity is Love for Race, for the ideal of man in each individual, for *the man* in every man. A man loves himself only in the ideal. Christ placed the love of *man as man* first in the list of virtues, and showed that a man must be drawn out of himself in order to be himself.

Matthew Arnold has given an excellent analysis of the power of Jesus as a teacher and leader.[1] The *method* of Jesus is best expressed by *self-renouncement.* "Whoever will come after me let him renounce himself." The *secret* is expressed by mildness or sweet reasonableness. "Learn of me for I am meek and lowly in heart." Self-examination, self-renunciation, and mildness were the great means which Jesus employed. The extreme simplicity of the matter requires only "the artless, unschooled perception of a child as the right organ for apprehending it."[2] More inwardness, more feeling was needed. It was necessary to plough up and quicken the feelings. To describe the work of Jesus by a short expression "which gives the clearest view of it, we shall describe it thus:—that he came to restore the intuition. He came, it is true, to *save* and to *give eternal life*, but the way in which he did this was by *restoring the intuition.*"[3] He found Israel with no real hold upon anything. Self-renouncement and mildness make for man's happiness, yet there is a far deeper principle which keeps no consciousness of happiness as a ground of action.[4] Jesus did not tell his disciples to follow either his *method* or his *secret*, but "follow me." It was only by fixing their mind and heart on him that they learned to use the method and secret; and by "feeding on him," they grew in power and influence.

His teachings embody at least two of the greatest pedagogical principles. The first is the method of indirect suggestion by which an idea is made to cling to the soul. A thing is felt to burn within without the individual knowing it was in any wise intended to stir his soul. The second is the concreteness and apt selection of his illustrations. We find him dealing in generalities only at the proper time, and never mistaking the character of those to be instructed.

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[1] "Literature and Dogma."
[2] *Ibid.*, p. 90.
[3] *Ibid.*, p. 172. [4] *Ibid.*, p. 92.

Comenius's greatness was certainly due to his ardent and exalted humanity. Early left an orphan, he became a charge upon the community, but a man made heroic by life-long sorrow. The needs of the people filled his life with an overflowing zeal for the improvement of education. So comprehensive was his scheme that every house was to become a school. "Never was there a great man more modest," says Munroe. "Duty and not love of authority forced him to publication."[1] Although a wanderer on the face of the earth, yet he was the most influential teacher of the seventeenth century. After losing his books, manuscripts, wife and children, persecuted for six years, he wandered and concealed himself, still pursuing his course with singleness of purpose. "What the Lord has given me," says he, "I send forth for the common good." The care of children belongs properly to parents, but they need the help of the specialist. He advocated parental responsibility in education, universal education, co-education, and complete, rounded education.[2] With him the ideas of his predecessors were quickened by his universal philanthropic spirit. In his character we see that same self-renunciation, intense earnestness and devotion to service, which we everywhere meet as basal principles.

The life of Rousseau presents one of the most insoluble problems in history. In some respects it appears as if his life were composed of two personalities ever present. During the years of his great productions, Munroe aptly says that he rose into a kind of "divine ecstasy," yet his weaker nature often mastered him. "When he wrote his four great works it was not the usual Rousseau that spoke," says he, "but some far higher voice using him as an emotional mouth-piece."[3] Though he cannot be classed as a teacher proper, still he did an immense work for humanity. This motherless child, an embodiment of emotions, with defective training, an outcast, a mere tramp lodging in garrets at a sou, and complaining that bread was too dear, what might he not have been? Though he may not have always been sincere, though, for reasons not altogether clear, he cared not for his own children, though he taught not by word of mouth, yet who can doubt that in this complex being genuine love for children and humanity did not play the ruling part which moved France, and pointed out the path education and progress has in the main followed ever since, and which more than all others gives value to his works? When he exclaims: "Love childhood, encourage its sports,

[1] Munroe: "The Educational Ideal," p. 71.
[2] *Ibid.*, p. 80.
[3] "The Educational Ideal," p. 155.

its pleasures, its lovable instincts," and "O men, be humane! it is your highest duty; be humane to all conditions of men, to every age, to everything not alien to mankind,"[1] it is hard to believe that such does not spring from a soul much akin to the great souls already considered. If he borrowed from other writers, he was surely not without inspiration of his own. His great work is more a product of inspiration than of induction. Authors differ widely in their judgment of this strange and extraordinary genius, and psychology must make considerable advance in the study of human nature before harmony can be expected. He certainly possessed the power of piercing the hearts of men so as to make disciples. He filled a generation of men and women with a firm resolve that they would rather die than live in a world where civilization is only mockery.[2] If his life had any aim, the uppermost was that of *service* to future humanity.

Passing to Pestalozzi we find one about whom there is no dispute concerning the motive that dominated his life and was the secret of his success. That this power was the love of children, love for humanity, there can be no doubt. For sixty years the single purpose of his life was to relieve the wretchedness of his poor countrymen. His labors and sufferings are pathetic in the highest degree. His ardent self-sacrifice is so common to all that it need not be dwelt upon here, but the direction he gave it demands special attention. Parents are called upon to care for and sacrifice their lives for their children, and this he enforced by an example such as the world has rarely seen. He put into his work a soul willing to be despised, to suffer, even to die for poor and destitute children. If we get a glimpse of anything that might be called a teaching instinct we must never lose sight of the fertility of intellect that accompanied this single, self-sacrificing aim of life. He uttered sounds, knowing not why, had his children imitate, but neither he nor they understood the nature of his teaching. It was the result of a simple psychological idea revealed to his inner consciousness, but which he was far from understanding. He sounded the very key-note in education when he fell back upon *love* and *sympathy*. Munroe says this is the Pestalozzian "system." To kindle this one essential thing in human life—love, he presented his life a sacrifice to the orphaned and outcast. He once said that for thirty years he had wanted the necessities of life.[3] If his system ran to seed in formalism, and has been disfigured by imitators, the inner essence to make fatherhood and motherhood the active center in education is a

[1] Payne: "Science of Education," p. 235.
[2] Morley: "Rousseau," Vol. I, p. 7.
[3] "The Educational Ideal," p. 183.

vital principle—now the best aim and probable result of child study. *Leonard and Gertrude* teaches us that "true training of childhood radiates from motherhood, and should find its center, no matter how widely it may be extended, in parental responsibility."[1] He considered parental love the only sure foundation of education, and for him maternal love is the greatest power in education. The mother only needs a "thinking love."

Krüsi, his assistant, says: "He possessed something infinitely beyond that which any course of instruction, no matter how good, can give. He understood what is hidden from most teachers—the human mind, the human heart, and the means of quickening and ennobling it."[2] He went ahead without knowing whither save with a steady ethical aim. "His extraordinary teaching instinct," says Compayre, "was never satisfied." For forty years he read but little, and unfortunately intentionally remained ignorant of education outside of his own system. The element of power in this man is nearness through sympathy.

Froebel's intense love of children was accompanied by a pedagogical and maternal intuition perhaps penetrating deeper into the soul of the child than any other human being has ever seen. He saw that the impulse to foster life is the very core of human existence, that when once conceived it quickens every activity of life, and gives unity to feeling, thought and action; that to obey this impulse is the secret of true life; that from its violation arise sham, hollow form, and the various miseries of man. "What," he asks of the mother, "means the fervent glow which both warms and illuminates your soul as you sit gazing upon the dear child lying so peacefully in your arms?" "What clothes with dignity and grace every simple service?" With a deep teaching instinct he was well able to answer. "If not with the intellect, yet with the premonition of the heart," she surveys the child's life in its unity; and instinctively anticipates the seeds she sows. The mother instinct does not stop with satisfying and developing bodily conditions, but it looks towards a stirring of the impulse of the child's soul. The child must feel the love which inspires all you do. The greatest joy of a woman's life is to feel herself one with her child.

One of the most important movements made in education was instituted by a somewhat strange character—Basedow. The sternness of his father drove him from home. Attaching himself to a stranger, it was soon discovered that he was a child

[1] *Ibid.*, p. 182.
[2] Compayre: "Histoire de la Pedagogie," p. 371.

of unusual ability. At school he was found tutoring other boys, and after his university course he became tutor in a family where his pedagogical instinct manifested itself in devising methods of teaching. Later he was found successfully begging money from kings and princes for the publication of his works.[1] The founding of his Philanthropin marks an important step; he declared his aim to be to form men whose lives should be consecrated to public good. This great enterprise attracted much attention; even Kant became enthusiastic over it. Although it failed in the end, its influence radiated and still lives. Basedow surely had love for children and devotion to humanity. "He never went to bed," said Goethe, "but dictated without cessation. Occasionally he cast himself on the couch and slumbered." His last words were: "I wish my body to be dissected for the good of my fellow creatures."[2]

Fellenbarg, once a laborer with Pestalozzi, a man who might have ranked high in the political world, gave forty-five years of his life to the cause of education. Into his school he put all of his immense fortune, and children of all ages and ranks were received. His wife and nine children assisted him. His life, his property, his family, all were given to the benefit of humanity. At first ridiculed, later he attracted the attention of all countries; princes and others visited him, returned and founded similar institutions.[3] He was endowed with great pedagogical insight.

Lancaster, who took up the philanthropic movement inaugurated by Bell, first instructed a few poor children under his father's roof, charging nothing, but accepting small fees where parents were willing to pay. Soon one thousand children were assembled at Borough Roads. Although his scheme finally fell into disrepute, and his methods are open to criticism, he possessed originality, added some good things, and above all had the power of inspiring young teachers with a fondness for their work.

Francke, the real founder of a wonderful series of educational and benevolent institutions in Germany, first opened a school for poor children in his own house. Later the school enlarged and gifts came in from many quarters; the few orphan children were provided for by Francke himself. At his death his schools included over 2,200 pupils. He became the forerunner of the Teachers' Seminaries.[4]

We must not pass in silence "England's greatest Schoolmaster," Thomas Arnold. Although fitted for the church, he

[1] Williams: "History of Modern Education," p. 289.
[2] Quick: "Essays on Educational Reformers," p. 162.
[3] Century Encyclopedia.
[4] Williams: "History of Modern Education," pp. 233–235.

liked teaching better. He says he was always fond of the society of the young, always anxious to be with his pupils. His power was found in the intense earnestness he gave to life. "It was not his genius, or learning, or eloquence which stirred within them; it was his sympathetic thrill caught from a spirit that was earnestly at work in the world."[1] Few men have ever possessed such clear conception of life as service. Work he considered the appointed calling of man for which his powers were given, and the condition under which his nature is ordained to develop. He advised a friend entering teaching to enter it heartily as his life work, then he would not always be in danger of grudging every hour given to it. Conscious of the greatness of his work, for fourteen years he felt and cared for the children at Rugby as only a mother could for her children. The power that emanated from this institution was clearly felt by the whole nation. For acuteness of intellect without genuine goodness of heart he had little admiration. He was quick to discover any special gift in pupils or teachers, and gave opportunity for the improvement of the same. His power lay not in methods, but in the man, in his intense devotion to a life of service in the interest of coming generations.

The life of Mark Hopkins, one of America's greatest teachers, reveals to us a soul operating under a strong impulse for higher life. Before entering college he taught in Richmond, where he displayed the same power in instructing and attaching pupils to him that later distinguished him as a venerable teacher and college president; and, at this early date, his power rested on the same impulse to despise meanness and pursue lofty ideals. From a paper addressed to Tutor Hopkins, signed by the Junior class, we learn how highly his first year of service in college was appreciated. All who mention him as a Sunday school teacher represent him as almost ideal. Everywhere he demonstrated his ability to awaken interest and kindle intellectual life.

Mr. Canning, one of his pupils, says that no opinion of his army of pupils, oral or written, can adequately portray the actual man, the living instructor, in his recitation room. So apt in illustration, so tactful in reading his pupils, so original and independent, he awakened interest in the sluggish, and attention in the thoughtless—he made men think. In government his influence was eminently one of affection rather than authority.[2] His intense interest in young men, his lofty ideas of character and true worth, his marvellous influence over

[1] Bolton, Sarah K: "Famous Leaders among Men."
[2] Carter: "Mark Hopkins," pp. 32–35.

students, and his ardent desire to help some one, are qualities that place him as a schoolmaster beside Arnold, and again these stand before us as *the* elements in a great teacher.

It would be interesting to take into account Sturm, whose success multiplied until his schools reached the thousands; Trotzendorf, who so earnestly devoted himself to his duties as to never marry; Madame de St. Cyran, whose love and attitude towards children has few equals, and from whom sprang the education of the Jansenists; Madame Necker, who clearly saw that genuine sympathy is what quickens the mind of both teacher and child; Madame Guizot, who saw that none of the theories and methods are equal the force of the gentle mother-care, that education cannot attain its highest development without parental teachers; Mr. Mann, whose contributions to education are inseparable from his self-sacrificing life devoted to the good of humanity, and who, abandoning the high positions of state, became an inspiring teacher in the wilderness. Many other teachers and great missionaries impress the same truths, and deserve a like consideration.

After a careful examination of the life and works of all those entitled to any noteworthy position as teachers, promoters, and originators in education, save a few mixed characters and exceptions, it may be said with some degree of certainty that the main source of activity and secret of success have been the idea of service to the race. This burning desire has fertilized and quickened the mind of both teachers and those coming in contact with them. The animating influence of altruism, the part that feeling plays in the originality of the intellect, the fuller meaning of *the idea of service to the race*—are questions of fundamental importance to which we must return later.

Philosophers have not been content to philosophize only. Not only is it impossible to draw any sharp line between philosophy and education, but also between the philosopher and the educator, between teaching and philosophizing. On examining the world of philosophers we find that nearly all of them have been teachers even in a specific sense. In many cases, especially among the Hindoos and early Greeks, it was considered disgraceful to ask pay for teaching. Perhaps many theories and much teaching originated solely from a spirit of rivalry or personal ambition which had little regard for true progress in comparison with selfish ends; but no one could think of calling this the dominant motive in philosophy.

Taken in a general sense it appears that anything like a complete human life includes three periods. At first there is a spontaneous unfolding of the more general impulses and instincts. Later, in most souls there is awakened by comparison either with the great historic souls, or with an ideal, a sense of

incompleteness, either instinctively or otherwise implanted. This genuine sense of soul incompleteness must be distinguished from that society paint which weak souls and education so often assume as genuine development of individual personality. In coming in contact with such the artificial self is seen in every look, act, and thought. This genuine sense of incompleteness may or may not lead to a harmony with and sanction of existing principles of society, but such is not a dominant motive in consciousness. A soul under this intense sense of incompleteness cannot remain inactive without seeking annihilation, as is seen in many cases of suicide. When accompanied by a desire to render service, which, if not always present, is the chief motive power, the soul can in nowise feel its completeness without endeavoring to lift others. Hence the voluntary effort to make disciples among philosophers and teaching among Christian peoples. The individual unfolds, supplements and sacrifices his life to the race. In the returns there is a general agreement that knowledge means nothing to them unless they can share it with others.

III. Teaching Instinct as Viewed by Teachers.

Consideration of Returns. Topic II on *Leadership, desire to learn, to teach, etc.*, and Topic III on *Concealment or Limitation of Knowledge* were answered by 105 individual teachers of experience. Some points of interest may be culled from these somewhat voluminous replies. Fifty-one say they have had a passion from childhood to teach; 4 never wanted to teach and still do not; in 17 the desire originated about 23; with 24, after being forced to teach, their love for children and passion to teach grew rapidly. Aside from personal interest, 22 think there is an instinct to conceal a good thing, while 64 think the impulse is always to communicate.

In the general returns 45 have had a passion from childhood to teach; 8 have been driven to it by circumstances; with 28 the desire originated early in life, under a variety of stimuli; with 37 the love for children and passion to teach was awakened after entering the normal school or the profession; 43 have never taught and never want to.

A few condensed quotations from the *individual* returns may be of interest:

(1) The true leader must be distinguished from the "bossy individual." (2) D. and F. always loved and demanded leadership. (3) Had never intended to teach, became anxious to teach after substituting a month. (4) (Teacher, 22 years of experience.) Always wanted to be a teacher, thought it noble to tell young people how to do things. (5) When ten, caught sight of a kindergarten in Nebraska; it left a lasting impression, and as I grew up my sole desire was to teach. (6) Have always wanted to teach, never felt more genuine

pleasure than when teaching my first school. (7) At 12 I made up my mind to be a teacher, do not know what influenced me. (8) My desire to teach originated in the high school and grew stronger in college. Seeing the good that some have accomplished inspired me. (9) From a child I had a strong desire to teach, kept that in mind in all my study. (10) Wanted to be a missionary, took up teaching to earn money for that purpose, but liked it so well have remained. (11) Was forced to teach, always hated the school room, but forget this completely when in the presence of children. (12) (Male.) While in the high school decided that I should never teach, later began the work and became enthusiastic. (13) Was compelled to hear my sisters recite three months, became interested, and of my own will decided to teach. (14) Am compelled to teach for a living, never liked it, yet think I have succeeded. (15) A., B. and C. always wished to be teachers; D. was indifferent; E. did not care for public life. Yet all are bright progressive teachers. (16) (Female, 19 years of experience.) Earliest thought of an occupation was to be a teacher. No other ambition has ever displaced that. Learned my letters teaching them. When nine, I was paid my first money for teaching. (17) There is an instinct to show or display knowledge under conditions to excite envy or admiration in others.

The discussion of what should not be taught will form good material for special treatment in another article. It is rather strange that teachers do not seem to conceive that there is a pedagogical instinct which leads to a concealment of knowledge as a means of protection against the pollution of the mind by corrupt and foreign ideas. In the animal world this instinct takes in the main the form of physical protection against injuries; in man it is fully as strong, but directed mainly to the protection of mind and soul. Life has suffered from certain ideas as well as from an unfit environment. In man, at least, there are internal as well as external enemies, and to protect offspring against these internal foes is no small part of the pedagogic instinct.

On points bearing directly on *Teaching Instinct* and *Incentives to Teach*, the 171 *individual* returns, coming from teachers, principals, and superintendents, whose experience ranges from 4 to 29 years, will be considered first. Believe in a Teaching Instinct, males, 54; females, 102; sex not designated, 12. Best mark of such answered by 123, usually in such terms as sympathy, love for children, desire to help mankind, love for the work, magnetism and power to inspire; self-control, will power and sympathy; patience, kindness and tact; power to interest and to impart; intense earnestness; power and presentation; love for humanity. Sympathy, love for the work, for children, for humanity, are the most frequent expressions.

Best Marks of Teaching Instinct. (1) Firmness of will. Strong love of games. Sensitiveness to the absurd and ridiculous. Great good-nature. (2) Their ability to hold the sympathy of their pupils, to master the subject in hand, and to make it interesting. (3) Strong personality, marked individuality, tact, and a loving unselfish spirit.

(4) Common sense, simplicity, personal magnetism, benevolence—presupposing broad and deep culture, and a rigid analysis and mastery of the subject to be taught. (5) Teaching from a *love of the work*, ability *to sustain enthusiasm* for the work after years of confinement to it. (6) Kind, loving disposition, very sympathetic, power to discipline. (7) Power to interest; skill in explaining; an understanding of children; sympathy. (8) Sympathetic co-operation from pupils. (9) Sympathy, patience, kindness with firmness, wise in decision, inexplainable power to govern and inspire. (10) Talent for presenting knowledge, tact, pleasing in manner, love for children, and strong will. (11) Sympathy, firmness, enthusiasm—all born of genuine love for the work and those taught. (12) Such persons have patience, perseverance, love for children, goodness of heart. (13) He must understand human nature, have a love for children and a desire to work with them. (14) Tact, energy, interest; love and sympathy for the young. (15) Best marks of such teachers are love for children and understanding of human nature, a desire to help. (16) They are full of animation, understand human nature, love the work. (17) Such persons have the ability to see the needs of other minds, and are possessed by a strong desire to be useful.

Replies are more confused and less definite on this topic than almost any other part, but this is in harmony with the results obtained by personal inquiry. It is a rather well-grounded belief without a definite conviction of the grounds on which it rests. The purely acquired qualities are not separated in many cases; but in general such are named last in the returns. But these results should not be so surprising to one who has ever noted the great difference in the power of teachers and then attempted to formulate the ground of difference. The analysis is difficult, and little thought has been devoted to such an important study.

Can it be improved? Yes, 126; no, 8. *How far can normal training take its place?* Answered by 86, almost unanimous in saying that nothing can take its place, but normal training, *if of the right kind*, will help nourish it and develop it to various degrees. Eight think normal training no good whatever.

One hundred and fourteen say that *such teachers are influenced by books, lectures, etc.;* 106, that *they devise their own methods* nevertheless.

Twenty-eight think that *books, programmes, school regulations and the like* need not, and do not, unless very extreme, operate against the teaching instinct; 46 think that such generally does.

(1) In many cases hindered from doing their best by being compelled to stay within the limit of the text. Some programmes hold teachers responsible for the work between certain pages of text; this often does not permit of outside work and originality on the part of the teacher. (2) These things operate against the teaching instinct only when adhered to slavishly. (3) Books should not; the other things might if forced to lay aside her own methods for those of another person. (4) Appliances and administration, if good, should not operate against the development of the teaching instinct, but should

promote it. Mechanism may easily hinder free and intelligent action of the teacher. (5) These operate against the free development of the teaching instinct if made to subserve teaching—they might in some cases prevent dissipation of energies. (6) Yes, if followed too closely. I would hold teachers responsible for securing certain *results*, leaving the methods largely in their hands, but always reserving the veto power. (7) Books, etc., hinder by giving no time for original work. (8) Yes, produces mechanism. (9) Yes, in many cases by allowing the teacher very little freedom of individual thought. (10) Restricts teacher to more or less routine. (11) Always, if taken as absolute authority rather than as suggestive. The teacher is much more important than the system.

There is an almost unanimous agreement that there is a deep element in the best teacher never implanted by training or knowledge, yet such is capable of development to a higher degree of perfection. The papers also indicate that the less intense this "natural aptness" the more is training necessary. It is safe to say, however, that in these individual returns there is no small degree of dissatisfaction with the training now generally given. It must be of the *right kind*. One superintendent reported that a teacher of his, after attending one of the noted normal schools, became a slave to methods, and mechanized everything, but had no success, until later, when she began "to rip up her methods to suit the conditions." The treadmill system of teaching according to fixed rules and regulations, and the presentation under precise methods have doubtless crushed the life out of many a good teacher, but on the other hand we may well ask: Are there teachers enough who have aptitude sufficient to maintain their individuality and to adapt methods to their needs to supply the demand? and if there are not, is mechanized instruction better than none?

Why teach the young? was answered by 72. The following are some of the reasons given:

To make better citizens, to help to better living, to transmit good, love children, the young will be mature, make the world better, live to some purpose by influencing others to all that is highest and best, partly from love of the work and partly for a livelihood, for humanity's sake, affords opportunity for growth and development of self that nothing else can give, aid to complete living, avert misery from the human race.

Do you consider the work more arduous than other callings giving equal pay? Yes, 66; no, 64. *If so, compensations.* Answered by 64. The compensations mentioned are:

Children's love, self-development, consciousness of duty performed and having helped others, seeing the child's improvement, helping to a better understanding of humanity, gratitude from students, raising the moral and intellectual conditions of life, the work is congenial, am happy in it, fields of research always at hand, honorable calling, contact with young minds, consciousness of benefiting the young, consciousness of work done to the best of one's ability.

The last question, when closely analyzed, has a great significance to every teacher. The satisfaction of seeing a child grow and develop, the general impulse to bring things to maturity, dominates in the replies. Teachers show a clearer glimpse of this truth than almost any other in the returns. In the personal investigation one gentleman remarked that those who did not teach solely for the money, taught simply because they found more pleasure in it. But why should they find more pleasure in it when the energy expended is so great? Simply because they are obeying a normal impulse. The child finds little or no pleasure in work even of small expenditure of energy, but he does find pleasure in play even to the point of fatigue. Why teach the young? rests upon a deep biological principle to be taken up later.

Ninety-six answered the question: *What inspires you to improve?* The replies may be summed up in such expressions as the following:

Love for the work, the need of better teaching, self-ambition, sense of duty, desire to help education, wish to do good, cannot tell what—must be the underlying law of improvement, want to teach in the next world, the trust of little children, to get more money for my family, that the next generation may be wiser and better, to reach an ideal life.

There is no great variety in the 90 responses received in answer to the question: *How do you keep up enthusiasm teaching the same thing?*

(1) You are not concerned with your subject, you are developing another mind not your own—that is always new and interesting. (2) By keeping up my research on the subject. (3) By presenting the subject each time in a new light, and by turning my attention *more* and *more* to the pupil. Each time attempting to cultivate my power of looking him *through* and *through* and helping him at the weakest point. (4) Three things help to keep up enthusiasm: Teacher knows the subject better every time; teaches a new class of pupils; and, if a progressive teacher, teaches it better every time. (5) Constantly wider reading and study; present new phases. (6) Never teach the same subject twice alike. Nature of class determines the method—no two classes alike. (7) By keeping up with the development of my subject. (8) Keep up interest by keeping abreast of the times—subject changes—different minds to deal with. (9) Variety in method of presentation.

The last two questions were fully answered by the teachers of St. Louis,[1] and with similar results, although they bring into more prominence the idea of interest in life, development, and human nature. The best teachers are pushed on by an internal desire to improve, but with an eye ever fixed on the use that may be made of the improvement. This feeling of incompleteness and desire to further the race by a more com-

[1] Questions issued by Supt. Sheldon; results still in manuscript.

petent life is again revealed in the 94 ideal teachers described in the returns.

Prof. Luckey has been kind enough to furnish me with a set of 52 papers that deserve special mention. He writes that they come from an entirely new class. The following questions were presented at a single recitation without any explanation or any opportunity for consultation on the part of students. So there is every evidence that the contents of each paper is the writer's own. Are teachers born or made? What is your evidence? What can normal schools do?

Of this number 13 are males, 39 females, but only in the difference of putting the matter, would one detect a difference in the papers. Forty-five believe that the genuine teacher is endowed with a something (variously expressed) which no training can engender; five believe that the good teacher is simply the result of good training and circumstances. Thirty believe that normal training can do much to mature and develop the teaching instinct, and that many times it is never awakened until under some inspiring influence. The whole tone of the papers is to the effect that normal training as now administered cannot insure teaching power to all no matter how arduously they may labor to take in the course. What has been the previous training of these teachers I do not know. Some have taught 6, 10, and even 13 years. The qualities they designate as marks of the born teacher are difficult to classify in their own language.

Selecting the leading thought and using, when possible, the words of the writer, the chief qualities mentioned are as follows: Sympathy, 9; natural ability to understand children, 8; devotion to the child, 7; love for the work, 5; love for humanity, 3; inspire obedience, 2; magnetism, 2; power to express, 4; power of personality, 4; feel at home in the work, 1; reverence for all nature, especially the child, 1; intuitively understand the child, 1; nearness to children, soul to soul, 1. It is evident that many of these mean the same thing in substance, and the general similarity is quite marked. The following are condensed citations:

Usually not made, many have worth and character, yet cannot teach. Sympathy, the necessary element, cannot be acquired by training or study. Appears in early childhood, and if developed from the first we would have better teachers. The highest blooded animals need the most careful training. Something gives them insight into their work and they give pupils something that others cannot. It does not imply that the knowledge how to teach is inherited. Born with natural instincts and feelings that make a true teacher. May be trained, but cannot be made. Come into soul to soul contact with pupils, and exert an influence that "made teachers" cannot. Sympathy and love for humanity cannot be hammered into any one. Love

for children which freely unfolds itself. Must get into child life. No success where revenue is the sole end, such lose the power to inspire and to quicken the mind. Sensitive to the needs and feelings of others; if this feeling is strong, the remedies will be suggested the same as the instinct to self-preservation will suggest means of saving self. My best teachers have not been those who knew most, but those who loved most; they unconsciously imparted a power that cannot well be described. The born teacher possesses (often unconsciously) an almost extra sense (nearer sympathy than anything else) which makes her feel the need and see the want in the child's mind, and this enlarges itself into the power to adapt knowledge to his need; she feels an indefinable connection between their nature. Teachers are made, perhaps, by influences that began early in life. Teaching power due mostly to early environment.

In how far either the preceding *individual* returns or these papers express the general opinion, one is unable to say with statistical certainty. We may suppose that in the main those most predisposed to such belief were most likely to reply, and likely to reflect their own life. It would be impossible to crowd self entirely out of such a matter. Many, however, in describing a teacher having the teaching instinct exclude themselves. While the ideal teachers described may be somewhat colored by personal achievements, yet they must essentially reflect the individual's ambitions, longing or *sense of incompleteness.*

One more attempt, that of visiting as many schools as possible from kindergartens up, was made to approach this problem both on the generality of this belief, and on the practical phase of the subject. Many teachers have been kind enough to give a brief statement of their opinion. While holding fast to the great value of the various training schools, they generally confess great individual differences and are ready to point out a "natural teacher." One of the best kindergarten teachers said, that, after forty years of experience, she was convinced that the teaching instinct existed, that she could separate her girls with some degree of accuracy, even before any experience on their part, that in women the teaching impulse waned in the teens but often returned by 25, especially if without children of their own; that the great work of training was to nourish and awaken this impulse, the latter sometimes requiring not training but a special circumstance; that the best girls she trained took a greater delight, and succeeded better, in teaching the children of the slums than those of the wealthier classes, and often willfully left such work and sought the slums.

A superintendent of nine years' experience replied: "You do not mean to question that teachers are born, not made? The best teachers ever under me were three poor country girls who had not the slightest training and only a common educa-

tion. Training may help such and develop a certain degree of teaching power in any one; but in the genuine teacher there is something deeper." Teachers are much freer to express a belief in the existence of this special quality than to say in what it consists. Mr. Walton, former agent of the Massachusetts Board, says it consists in a power manifested chiefly in self control, goodness that divests of all selfishness, and true devotion to service. Prof. Luckey, in his communication concerning the papers above examined, says that he feels that there is a kind of vague feeling among most people that teachers are "born" not "made," but when they come to analyize the matter they reach a different conclusion. He concludes that it means nothing more than *interest* and *application*.

Discussion of Motive. What is the foundation of this *interest* and *application?* is the fundamental problem. With the foundation of this interest and application varies the power and efficiency of the teacher. The function of the intellect is rather to seek *means* to satisfy an instinctive need than to create *ends*. The more limited the range of intellectual activity the simpler and fewer are the means of satisfying the instinct; and likewise can the end of action be more readily detected. In human life the means devised absorb attention to the neglect of the impulse that prompts. Evidence is not lacking that it often, at least, requires a kind of instinct to see behind such varied manifestations. A kindergarten teacher may affect all the qualities of a mother so as to deceive the looker on, but even though beautiful and attractive in appearance the child will soon desert such an one for the more genuine mother.

On what does this immensely wide and intensive activity of teaching rest? Is there a teaching instinct? What is the ultimate source of power in the true teacher? Are we satisfied to answer these questions by sympathy, devotion to children, desire to impart knowledge, love of power, interest in work, power of self control, love of all nature, magnetism, power to command obedience, and the like? Are these ultimate? Have they not a common root? We cannot think of speaking of a teaching instinct in the sense in which we would speak of the instinct to build nests in a certain way, but rather as we would think of the nest building instinct in general. It appears that in this more general sense the genuine teaching power may be traced to a fundamental instinct.

One cannot help but be impressed with the fact that the dominant thing in the care for young among animals, in the tender teaching of the earliest mothers, in the souls of great teachers, and in the papers that we have examined, can be expressed by self-sacrifice, or altruism, which term will be used as being more comprehensive, including not only conscious

surrender of self, but the unconscious as well. That this is a well defined instinct is now generally admitted. To say that altruism and egoism are one and the same thing is simply to introduce philosophic chaos into two well defined lines of thought. To say that the animal or mother that destroys her young to avoid the care, and the one that lays down her life for her young, are both pursuing their selfish ends is to do violence to psychological thought. Even though we say that each is so *constituted* as to reap the highest self-gratification, the immense difference in activity still remains to be distinguished and considered. Why do these opposite activities disgust or inspire mankind? Do the self-sacrificing have any consciousness of seeking their own pleasure? Is it not incidental rather than the end? One of the deepest psychological and pedagogical phenomenon in life is the fact that the normal human being cannot see, hear, or read of selfishness, cruelty, and the like without shrinking from it; and that self-renouncement, devotion, true service, attracts, inspires, and broadens human life.

To avoid pain and get pleasure is quite fundamental; but pleasure has its limits. Even the most refined forms of the doctrine does not meet human experience. It may be doubted if any soul can look back upon a life aimed at pleasure as the ultimate end with any degree of satisfaction. Indeed volumes of confessions to the effect that fame, honor, wealth, ease, and the like sought and obtained as ends in themselves, show that these do not satisfy the human soul. All these things are seen to have their limit; even the youth asks if there is not something higher. To love all that is, is the adolescent's reflection in solitude. A short time ago a girl of twenty-two, whose family has a wide historic fame, and whose father had done everything that he considered could be done to insure an easy and free life to his daughter, approached a prominent teacher asking in agony what she should do with the remainder of her life. The easy life is not the normal life. Carlyle said that only when the claim of wages is zero can life, properly speaking, be said to begin. The soul is infinitely larger than consciousness, and the individual represents the race. We have within us the germs of a life infinitely larger than we can live out, and nothing is more evident than that introspection must remain a very limited means of determining the end of action.

The rudimentary forms of teaching among races, whether by parent or priest, was in the main voluntary service. Certainly the large body of men and priests that have abandoned family duties and ties to devote themselves to the interest of child life exemplify this. Certainly the dominating motive and the secret of power among all great teachers and philosophers have been their intense devotion to service. When we say that

teaching power consists in ability to go out of one's self and become "as a little child," what does it mean but that it is that maternal gift by which nature has enabled a mother to best develop her young in the interest of the race and of evolution? What is sympathy, which is nearly always first mentioned as evidence of teaching power, but a voice which awakens, or rather is awakened by, this principle? We do not sympathize with those who need no service. Indeed the best teachers seek those who need most. Again, where is that element called patience more completely exhibited than in a mother's care for her offspring? Love and devotion to children, love of all nature, forgetfulness of self, and the many kindred expressions are but promptings that call forth the needed service.

Power to command obedience is in many cases confused with mere police force and, when used in such a sense, should not be joined with the teaching instinct. The psychological aspects of self-control are somewhat complicated. It has been said that self-control is the result of opening up new channels for energy. But these newly opened channels flow from, not into, self. The adolescent energy that does not find its outlet in some form of altruism results in moral degeneration. Dr. Hall has said: "Selfishness is arrested adolescence." The young mother often astonishes both herself and others by her sudden acquisition of self-control that comes with her new born babe. Again, the self-control which is usually in mind as a potent element in teaching means nothing more than patience.

To consider teaching as a business in a business sense is not the light in which this subject has been viewed, yet for the sake of clearness this point cannot be entirely avoided, but it must be borne in mind that this is greatly to limit the idea of teaching. It is supposed that a vast majority teach for the money. The facts are most teach from a variety of motives, some of which are more evident than others. Even to teach for money has more than one meaning. It may be purely selfish, even miserly; it may be as a matter of service to immediate family; it may be for the purpose of further self-development in order to render higher service; or it may look toward the establishing of some philanthropic institution. The class teaching merely for a livelihood is increasingly large, but many are primarily devoted to the good of the immediate children, while compensation follows as a secondary consideration. After all allowances are made for those who teach solely for these lower considerations of extra leisure, "easy" work, suggestions from others, financial necessity, etc., there is and always has been a class of individuals governed by more fundamental demands of humanity.

Teaching, neither in its broader nor its narrower conception,

can be founded wholly on the same motives as other callings. There is absolutely no other form of activity which appeals so much to this fundamental and biological function of life as instruction of children, especially the younger. College teaching, and particularly supervising, has become more of an isolated business. The brick layer and stone cutter are in nowise concerned with the effect their activity will have on the material as an end in itself, but how different with the teacher! It is only the one whose parental instincts have been perverted that can totally disregard the effect of her teaching upon the inner life of a tiny child, and coolly look upon her work from the standpoint of personal success. Some say that they entered teaching from financial necessity, but are quite sure that they were soon dominated by higher motives.

IV. Biological.

Among animals low down in the organic series there often occurs a close association between mother and offspring. "Affection," says Ribot, "is met with very low in the animal series, at least in the form of maternal love."[1] "While the individual is young, its welfare and the welfare of the race go together," says Spencer. The instinct of reproduction differentiates, at least in birds and mammals, into the sexual instinct and the family instinct which later in turn is differentiated into a maternal instinct highly consolidated and complex, and a filial instinct.[2] Animals exhibit sympathy not only for individuals of the same species, but sometimes for members of different species; sometimes love intensely, even unto death. When accompanied by the males some species often actually *nest* in common with a view of sharing the common burden of rearing their offspring. The gannet, cormorant, swift, chimney-swallow and rook are examples. Dr. Topinard says even at times different species associate thus together.

Audubon has described the gannet as they live at the mouth of the St. Lawrence. Arriving in flocks of fifteen to one hundred, they construct their nests two feet apart in parallel rows. The males hunt food and even sit occasionally. When the young are able to move about the divisions are trampled down and all become one large nest. After four months of tending the young in common all is finished.[3] Levaillant observed 320 nests of the weaver bird on the same tree; the nests touched each other and were all covered by a sort of umbrella-like tent fastened to the branches; they combine for nest-building and

[1] Ribot: "Psychology of the Emotions," p. 14.
[2] Topinard: "Science and Faith," *Monist*, Vol. VII, p. 505.
[3] Topinard: "Science and Faith," *Monist*, Vol. VII, p. 228.

rearing of young.[1] Generally speaking the species endowed with the highest family qualities are the most sociable. The duration of family life is generally fixed by the ability of the young to care for themselves.

As a rule among animals the care and teaching of the young is left to the mother. Sometimes the mother, deserted by the male, takes refuge in the general social group, but more commonly remains apart with her offspring, caring for them, as it is well known that the instincts must in many cases be developed by the presence of a mother. Otherwise they are lost. This care fills her whole existence. When paternal protection is joined to maternal love they become indifferent to everything that does not relate to the welfare of their offspring. The young of all mammals are compelled to depend upon the mother, and there is that in the mother which forces her to care for and discipline her offspring. As Drummond observes, this tie once formed could never be undone. Hence he adds: "The training of humanity is seen to be under a compulsory education act."[2]

The discipline of animals by their parents, especially the mother, is full of interest, and, if we are to accept Morgan, most of animal life is the result of training by imitation, habit, etc. Undoubtedly the young of birds and mammals obtain most of their development from their parents. Nearly all authorities are agreed that birds must learn to sing. Mr. Wallace thinks that nest-building is kept up through the influence of tradition. A bird may inherit an indefinite tendency to express its energy in building, but how it will build will depend upon the tradition of the species. Exclude imitation and birds no longer build a typical nest.[3] Morgan thinks that nest-building in a definite way is an instinctive activity, but that it is modified by individual experience.[4]

I have lately received Ch. Letourneau's new book, "L'Évolution de L'Éducation," giving a somewhat comprehensive account of education in the animal kingdom, training of children among savages and various nations. The treatment of the history of education is a little different from any previous work. The superior animals, whether vertebrates or invertebrates, are occupied with zeal not only in raising, but also in training the young. We see the parents eager to initiate them into the practices most indispensable to the species life. First of all primitive men gave to their children a practical education, also varied and complex. (pp. 556–584.) The facts, he says, fully demonstrate that the education of animals rests essentially on the same basis as that of man, that in both training may pervert instinctive tendencies and inculcate new ones. (pp. 28–29.) Among animals

[1] *Ibid.*, p. 246.
[2] Drummond: "Ascent of Man," p. 279.
[3] Morgan: "Habit and Instinct," p. 233.
[4] *Ibid.*, p. 237.

education proceeds patiently by example and imitation, with but little corporal punishment. In human pedagogy the excess of authority and abuse of force are so common that a number of educators need to be inspired by a little of animal pedagogy. (p. 557.)

Although these points remain unsettled, the fact of maternal, and to a great extent parental care, protection and guidance remains one of the greatest forces of evolution. It is quite interesting to note the radiation of the maternal instinct even in the animal world. Not only have primitive human mothers adopted and suckled at the breast puppies, pigs, monkeys and other animals, but often animals adopt the young not only of their own species, but also of other species, and even the human child.[1] Geddes and Thompson say that among many animals we soon see the adopted young established in the affections of the adopted mother.[2]

Few, if any, instincts are common to all species and characteristic of all periods of evolution. By the cuckoo and cowbird "parental care is shirked, and with varying degrees of deliberateness the eggs are foisted in foster nests," and the young thus put out to nurse. Several cowbirds often lay in the same nest only to meet a fatal end, or the eggs may be simply dropped on the ground. "The unsocial life, the selfish cruelty of the nestlings, and the lazy parasitic habit have a common basis in the constitution. The insatiable appetite, the small size of the reproductive organs, the smallness of the eggs, the sluggish parturition, the rapid growth of the young, the great preponderance of males, the absence of true pairing, the degeneration of maternal affection, are all correlated, and largely explicable, in terms of the fundamental contrast between nutrition and reproduction, between hunger and love. Similar unnatural and immoral instincts in other birds, in mammals, and even in the lower animals, are explicable in similar terms."[3]

There exists a harmony between the instincts of parent and of offspring which is of fundamental importance and of considerable interest; these may be designated as complementary instincts. The young cry out, the mother instinctively and promptly responds; the mother acts often to no other end except the development of her young which, by an instinct of imitation, respond; the parent utters the warning note, the young instantly obey. To the parental instinct to train the young, corresponds the impulse to learn or develop. The desire to lead and submission to the leader, the inclination to teach and the willingness to be taught, the inclination to mould

[1] Chamberlain: "Child in Folk-Thought," p. 171.
[2] Geddes and Thompson: "Evolution of Sex," p. 271.
[3] Geddes and Thompson: "Evolution of Sex," p. 278.

according to a fashion and the plasticity of the young, are all in different degrees alike characteristic of men, children, and animals. "It may be that the mother teaches the child, but in a far deeper sense it is the child who teaches the mother."[1]

Interest in the Species. Whether altruism is differentiated from egoism, or whether they both have their origin in the same cell, as Drummond says, will not be considered here. It has been subjected to the general laws of evolution. "It does not supersede the reign of brute force, but rather qualifies it by tincture of human spirit."[2] Cope says: "The struggle for existence then among men ranges all the way from a rivalry of physical force to a rivalry for the possession of human esteem and affection. The ultimate prosperity of the just, asserted and foretold by prophets and poets, is but a forecast of the doctrine of the survival of the fittest."[3] Darwin extended the struggle for existence beyond the mere satisfaction of personal existence. Plants struggle to produce seed and animals to beget young.[4] The young of animals that take most care in developing their offspring, the children whose mother is a teacher, are most likely to survive. So training has become more and more a means of survival.

"The reproductive instinct in the lower animals has developed into the social affections," says Cope, "and these form a part of the character of the higher animals and, in a special degree, of man. The sentiments of sympathy and benevolence are probably outgrowths of the same." According to Geddes and Thompson the increase of the reproductive sacrifice which marks the mammal and its essential stages of progress, the increase of parental care, the frequent appearance of co-operation which surely secures the success of the species attaining it, such survival through love, sacrifice, and co-operation demands more prominence than the struggle of the individual.

On this point we can do no better than to present some points from Schopenhauer. While the species has its existence only in the individual, yet the "true nature of every living thing lies primarily in the species." The reproduction and nourishment of the offspring are of incomparably greater importance than everything else. The profound seriousness with which animals, including man, take reproduction and nourishment of offspring shows that the true being lies in the species. Reproduction and care are to a certain extent the

[1] Drummond: "Ascent of Man," p. 281.
[2] Hobhouse: "Ethical Basis of Collectivism," *Inter. Jour. of Ethics*, Vol. VIII, p. 155.
[3] "Origin of the Fittest," p. 237.
[4] Drummond: "Ascent of Man," p. 16.

most marvellous of all instincts. It is not a matter of taste and disposition, but constitutes the nature of man. It is the origin of parental love. The mildest animal will undertake the most unequal battle, even face death, for their young. In the case of man this instinctive parental love is guided by reason; but in bad characters the intellect is often the cause of its restriction or repudiation. It is one of the most powerful stimuli, and calls out all the resources of animals and man.[1] Again, Hartman points out that reflection of itself could never lead to the sacrifice of self-love, but it is the instinct of love that unconsciously provides for the coming generations.[2]

It must not be forgotten that action in the main springs from unseen impulses; and of still more importance is Wundt's statement that every act tends to go beyond the foreseen purpose and serve unseen ends. The teaching impulse is a radiation of parental care which, in a process of evolution, began in love for offspring, but has evolved into Seeley's love for the race, for *the man* in every man. There seems to be a feeling among teachers that the maternal spirit constitutes an important element in the genuine teacher, but still they wish to add others, generally quite indefinable. A good example of this is found in a correspondence with a teacher of nineteen years' experience. "I believe in the maternal instinct strongly as the basis of the teaching spirit in the body of our true teachers. I know it to be the basis of my love for my profession; but there is an additional spirit so much stronger in women than in men, which enables them to go out of themselves and become 'as a little child.'" A male superintendent writes: "The teaching instinct is implanted in every normal human breast. It is close akin to the parental instinct, if not a phase of it. There is no born teacher except as this universal instinct is somewhat more prominently developed in him than in his associates. It is a composite of the instincts of organization, companionship, leadership, and what is termed 'social consciousness.'" What can be greater proof of the maternal instinct in a woman than her power to become "as a little child?" So soon as we cease to think of the parental impulse as a conscious desire to perform in some way the office of motherhood or fatherhood, these indefinable, apparantly different springs of action melt into unity revealing the great purpose of life. What does the immense tenderness and care for domestic animals, which many childless women manifest, mean? Why do childless men often adopt and rear a stranger's children? Several cases bearing out these points have been

[1] "The World as Will and Idea," Vol. III, pp. 309–317.
[2] "Philosophy of the Unconscious," Vol. I, p. 234.

reported. Some organizations for taking care of orphan and destitute children find that there are more childless people wanting children than they have children to seek homes for.

Among the Hebrews to be childless was considered the greatest evil that could befall a man or woman; to have and rear children was a large part of their religion, and the gift of children was often looked upon as a result of obedience. The promises and commands relating to care for the young are prominent. It was the goal of their earthly being. In many ways modern society tends to eliminate this fundamental function, but such cannot satisfy the far deeper instinctive nature. Hence its radiation and appearance under another form, the simple desire to do service some place, anywhere.

"The genuine, true schoolmaster," declares Froebel, "in the simplicity of his calling may not have recognized the spirit, may not have named it and declared it, and even now while thoroughly penetrated by it may not recognize it." [1] The union of school and life, family life and life of instruction, is the first and most inseparable prerequisite of the complete development of man.[2] What fathers and mothers are not capable of representing in themselves they seek in their son; namely, representation of pure humanity in and by itself. Only he who has tried to measure what fruits proceed from the union between parents and child can divine the common aim which is the representation of the highest and purest of the pure human entity. In the noblest moments of life the heart swells to fulfill this high mission of life.[3] To improve upon this philosophic insight which bases education on the universal instincts of motherhood and childhood, must at least be transferred to unborn generations. "Education is only the cultivation and completion of procreation."

So clear does it appear that teaching is a radiation of the parental instinct that no further evidence would seem necessary. Mr. Munroe, in his "Educational Ideal," arrives at the conclusions that the "feminine ethical sense" has been the great factor in educational progress. But there is another side to it, and that is where the relation is not so definite. It rises above individual offspring and seizes upon humanity. Bacon somewhere says that the man that marries not, marries, so to speak, the human race. It is that growing intuition that life is wider than the immediate offspring, and may be advanced by wider service; and, as we have seen, this wider aspect is not a pure human product. This radiation is one of the things that

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[1] "Education of Man," Trans. by Jarvis, p. 84.
[2] *Ibid.*, p. 154.
[3] "Education of Man," Trans. by Jarvis, p. 109.

has dignified parental love. Richter expressed a part of a truth, at least, when he says: "No woman can at the same time love the four quarters of the world and her own child, but a man can. He loves the ideal." Jesus and his disciples had great parental reverence, and exalted parental love to love of humanity.

To him who sees not the force of Wundt's principle that every act tends to go beyond the foreseen purpose and to serve unseen ends, the complete consummation to be found in Weismann's doctrine of life may be confusing. This doctrine, briefly stated, is that the length of life is determined by the service necessary to the welfare of the species, that the length of life invariably varies with the needs of the species. A stronger biological background cannot be found anywhere.

"The duration of life is very different in different organisms. How is it that individuals are endowed with the power of living long in such very various degrees?" Formerly it has generally been attributed to difference in structure and chemical composition of the different species. The size of the organism, although a factor, cannot be taken as the cause. Larger animals require a longer life to insure the preservation of the species. Neither is there any fixed relaxation between growth and duration of life. The rate at which the animal lives is another influence on the length of life, but it is a mistake to suppose that activity necessarily implies shortness of life. The complexity of structure plays an important part and determines in part the time that must elapse before reproduction. The duration of life, whether long or short, is governed by the needs of the species; as soon as the individual has performed this work it ceases to be of value and must die, and with many animals ends at reproduction. But in most cases the individual may be of advantage to the species by tending the offspring for a longer or shorter time, either by protecting, feeding or instructing. "This last duty is not only undertaken by man, but also by animals, although to a smaller extent; for instance, birds teach their young to fly, and so on." When the external conditions necessary to insure the perpetuity of the species are hard, life is lengthened to meet such. The number of young destroyed in birds is proportionally very great, and we likewise find that as a rule they live to a surprisingly great age. According to his estimate, on an average, a pair of young eagles can only be brought to maturity about once in fifty years. Hence a great duration of life is provided animals according to their external conditions. "Long lives are really the shortest under the circumstances." "The duration of life is first naturally lengthened when the offspring begin to be really tended, and as a general rule the increase in length is exactly propor-

tional to the time which is demanded for the care of the young."[1] Death is not always preceded by a period of senility, or old age; and often occurs before the reproductive powers are exhausted. Again, "the protraction of existence into old age among the higher metazoa proves that death is not a necessary consequence of reproduction."[2]

Without entering into more detailed facts we may conclude that the duration of life is measured by the amount of service necessary under external conditions to maintain the species at its highest point of development, that the true purpose of life is not self, but service. Truly, the life that fulfills not this mission of service is an abortion. When that stage of development is reached where the species is regarded as a whole, then reproduction and care are not necessarily joined in the same organisms. In all higher animals and man, care, training, and education constitute a large part of this period of service. May not that genuine impulse to *self-completion*, which is to be distinguished from pleasure seeking, self-pride and personal ambition, have for its ultimate end service to the race?

Dr. Scott, in his article on "Old Age and Death," says that, while the conception of death serves to intensify the psychical life, and gives a foil and sense of earnestness, in soul life, love is greater than death, and the source of the greatest productions of art, religion and philosophy. The deep life of love is the tidal wave upon which these are upborne, and which often lingers after maturity in its highest radiations. The disinclination to quit life is strongest when the altruistic tendencies are strongest. This, he thinks, is shown in tables of suicide. Old men who most desire to live have preserved the higher irradiations in love and sympathy for their fellows. Lord Shaftsbury said that the ceasing of the opportunity to do good for others is the principal motive for fearing death in many old people of the best type.[3] Murphrey holds that old age is correlated with large families; and others hold that more radiated altruism is favored in the struggle for long life.[4]

Feeling and Intellect. What has this love of children, sympathy, devotion to humanity, life as service, and the like to do with that intellectual equipment—formal knowledge—necessary to all teaching? is a question intentionally postponed. For all practical purposes this is the fundamental question. The first step is to realize that the soul is infinitely larger than consciousness; secondly, that the feelings are fundamental while the intellect is a secondary product; thirdly, that it is the business of

[1] "Biological Memoirs," p. 155.
[2] *Ibid.*, p. 156.
[3] *American Journal of Psychology*, Vol. VIII, pp. 118–122.
[4] *Ibid.*, p. 75.

the intellect to devise ways and means to satisfy the instinctive longings, and that the impetus is given to life, not by the intellect, but by the feelings; that intellectual originality lies beyond the field of objective consciousness. The whole range of psychological investigation is not only tending in this direction, but evidence substantiating these points has been produced by Schopenhauer, Hartmann, Ribot, Paulsen, Wundt, Kidd, Drummond, Cope and others. Back of intellectual life is the "driver," call it what you may—Hartmann's Unconscious, Schopenhauer's Will, Paulsen's Feeling or Will, James's Fire or Fiat of the Will, or Münsterberg's Noumenal Will.

"When we turn our attention to the whole living and animated world," says Paulsen, "it soon becomes evident how secondary is the part of intelligence by the side of will." (Both Paulsen and Schopenhauer use will as synonomous with feeling.) The will, and not the understanding, gives life its purpose.[1] No psychology, says he, can help but confess "that the conscious element makes up but a small part of psychical life."[2]

Kidd points out the fact that reason beguiles a man into thinking that his own interests are all important, while the real forces are directed to the infinitely larger life, not only of a single generation, but of ages and generations yet unborn.[3] To him the evolutionary force is altruistic, not intellectual.[4] Schopenhauer calls attention to the universal expression, *heart* and *head*, as a true intuitive feeling of fundamental distinction. They signify the whole of man; but the head is always the second, the derived.[5]

But the more direct point of interest in this connection is the fertility which feeling gives to the intellect. One possessed with a passion for thieving often astonishes us by intellectual contrivances to meet such ends. The impulse to be rich develops an astonishing degree of intellectual acuteness. Anger and indignation inspire men with thoughts. The sciences were not developed according to a plan, they grew. "The germ of knowledge unfolds itself by a kind of inner necessity." "The greater and more fertile thoughts are, the less did they owe their origin to methodical invention."[6] Great thoughts seem to come of their own accord. "The will ultimately determines the direction of the thoughts and experiences a keen satisfaction at their successful realization."

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[1] Paulsen: "Introduction to Philosophy," pp. 114–116.
[2] *Ibid.*, p. 121.
[3] "Social Evolution," p. 83.
[4] *Ibid.*, p. 263.
[5] "The World as Will and Idea," pp. 457-459.
[6] Paulsen: "Introduction to Philosophy," p. 203.

"Desire, love, fear, render the most obtuse understanding lucid," says Ribot.[1] Kidd finds the root of what appears to be the political genius of the Anglo-Saxon peoples, in the accumulation of the altruistic feelings which it has been the office of religion to develop.[2]

But Schopenhauer, above all others, has everywhere supplied the facts that demonstrate that the intellect operates under the guidance of the feelings. All his writings abound in such facts and especially his chapter on the Primacy of the Will in Self-Consciousness. A desired end may be earnestly sought by the heart, but regarded as only problematic, even beyond possibility, by the intellect, as in the case of a mother who never loses faith in the redemption of her son. A strong motive, a yearning desire, a pressing need, sometimes raises the intellect to a degree of which we had not previously believed it capable; difficult circumstances develop new talents, the germs of which were hidden from us; the stupidest man becomes keen under certain impulses. Biology and history furnish overwhelming evidence that altruistic impulses give an immense impetus to the intellect.

That marvellous development of a mother as outlined by Drummond, and the feminine intuition so dwelt upon by Mr. Ward have been strong biological factors in evolution. The dynamic agent in civilization, according to Mr. Ward, resides in the feelings. The mind force is the soul. Intuition is the power acquired by the mind of looking into a more or less complicated set of circumstances and perceiving the way of success; it is the "product of everpressing and unsatisfied desire," and has its origin in the emotional sense. "But it is in connection with reproduction that this quality is probably called forth in the most effective manner." "The prize is infinitely great and the effort correspondingly supreme. Every art is called into play." The influence of parental care has been a potent factor in developing the intuitive faculty which originally had to do directly with the interests of the race and its preservation and safety. Men frequently call it "common sense." Woman's intuition is a part of the maternal instinct and once highly specialized, having to do solely with the protection of mother and offspring. Mr. Ward further points out that this feminine intuition, developed by constant vigilance over the young, is still centered chiefly around the offspring even in developed woman; that there is after certain allowances are made a male and female trunk of the primitive intuition, or primary intellect; "the one adapted to sustenation

[1] "Psychology of the Emotions," pp. 440-443.
[2] "Social Evolution," p. 321.

and continuation, and the other to the protection and conservation of the race."[1]

If one were to speak of genius among animals where would he find anything more like it than in that astonishing activity seen in caring for the young? It is here that the question of instinct and reason is hotly discussed. Schopenhauer, in his chapter on "The Life of the Species," says: "We also see here how parental affection, like every strong exertion of the will, heightens the intelligence." The sea-elephant, whose young are not able to escape their hidden enemies until they have learned certain tactics, must be suckled on land. Hence, the females take their young ashore; the males form a circle around them in order to prevent them from returning to the sea when driven by hunger. Thus all fast seven or eight weeks. Almost all birds, and many mammals, feign lameness and cry aloud to decoy the enemy in a fruitless pursuit of themselves in an opposite direction from the young.

Genius is always inexplicable from any intellectual standpoint. Schopenhauer's admirable discussion on Genius would have taken quite a different turn had he conceived the Will to live in its wider sense, in its radiations which include higher life in the individual, and life in general; not mere propagation and care for offspring. Indeed he has well shown that "He (the genius) *seeks not himself and his own concerns*, this makes him under circumstances *great*."[2] Intellect never led him to thus abandon self to the good of humanity. Such characters were never made by logic. They are rather the product of that principle, "not ourselves," which consciously or unconsciously makes for higher life. "The work of genius has always been regarded as an inspiration, as the word itself implies, as the work of a superhuman being different from the person and only periodically taking possession of him."[3] Jurgen Bona Meyer says: "Talent, being self-conscious, knows the why and wherefore of its conclusions and principles. But for genius all that is in darkness. Nothing is more unconscious and involuntary than the process of thought of genius."[4]

Waldstein, in his late work on the "Subconscious Self," maintains that genius is a spontaneous action of that part of the mind freed from the chains of the intellectually "educated" part of the mind. "Such minds are the descendants not so much of their direct progenitors as of the whole human race."[5]

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[1] "Psychic Factors in Civilization," pp. 92-179.
[2] "The World as Will and Idea," Vol. III, p. 150.
[3] "Die Welt als Wille und Vorstellung," Vol. I, Book III, sec. 36, and Vol. II, Chap. 31.
[4] "Genius and Degeneration," p. 37.
[5] "The Subconscious," pp. 22-24.

"The sublimest works of the intellect are quite possible," says Ferrier, "and may be conceived to be executed without any consciousness of them on the part of the apparent and immediate agent." Goethe said, "I write because I cannot help it. . . Indeed I prefer that the principle from which and through which I work should be hidden from me."[1]

Why Pursue Art and Science? A few years ago the writer defended the thesis that the pure pursuit of knowledge is only a means to higher development and self-perfection. Thus it was stated: "But growth or perfection is the end, activity the only means, and knowledge the stimulus by which it is produced. . . . . Each new truth is only a stimulus to further pursuit."[2]

After the preceding biological survey we are compelled to throw this aside, or rather improve upon it, and declare that in the normal soul there is no such thing as knowledge for the sake of knowledge, no science for science's sake, no art for art's sake, no perfection as an end in itself.

So common is the idea of science for science's sake and the like, that it is entirely needless to present the whole discussion. Its advocates have been many and its opponents few. It has been enforced in various degrees and connections from Plato's lofty conception of a soul exalted to the contemplation of the ideal, of true being, which is both in itself and for man the Absolute Good, down to Tolstoi's late work on "What is Art?"[3] in which he strongly opposes the idea of art for art's sake.

In a back number of the *Art Journal* we find an article, "An artist, sir, should rest in art." Here it is stated: "She is a mistress who claims his sole love; and she has a right to do so, for she possesses an inexhaustible treasury of charms."[4] Haddon, in his "Evolution of Art," defines *Æsthetics* "as the study and practice of art for art's sake." He nevertheless points out the important part that the desire to convey information has played in developing art.

Marshall says: "The 'art impulse' is a blind impulse which leads men to *create* with little or no notion of the end they have in view." Wagner says: "In the artist the presenting force is in its very nature unconscious, instinctive."[5] Marshall finds the essential characteristic of art in the algedonic effect which it produces. Eliminate the pleasurable elements one by one and the æsthetic qualities disappear.

The impulse to communicate to others, to unburden one's

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[1] Kay: "Education and Educators," p. 132.
[2] "The End of Education," p. 19.
[3] "What is Art?" London, 1898.
[4] *Art Journal*, Vol. XXXII, p. 368.
[5] Marshall: "Pain, Pleasure and Æsthetics," p. 100.

self, has been variously considered under the forms of self-assertion, self-realization, working over ideas, and the like. This impulse is strongly marked in poets of genius in whom new ideas are continually springing up. Hirsch[1] maintains that such poets do not write for the sake of making poetry but solely to give utterance to a burdened soul. Goethe was such a poet; he found his poetic basis "in his own bosom," wrote for himself and asked nothing from the public. Schiller took the basis of his poems from the outer world, and sought to arouse in humanity similar ideas. "To the public alone I now belong," said he. Again, in Beethoven, art was solely a means of self-expression. Wagner said: "One thing kept me up—my art—which was for me, a means not for the acquisition of fame and money, but for the communication of my views to sensitive hearts."[2]

Whence comes this impulse to communicate? By what means does the soul come to be burdened with a great message? If they have no reference to the outer world or the coming ages, why is not the Herbartian action and reaction of concepts in the soul sufficient unburdening?

For Herbart philosophy is the science of the action and reaction of concepts upon each other. The ego has but *one* special function—to preserve itself in its indestructible originality. Indeed he attempts to prove that philosophy has really no definite object other than the working over of concepts, the attaining of equilibrium among concepts. The only hints we have concerning the destiny of man[3] are to the effect that such working over concepts must take place as will approach more and more to the general equilibrium, to the end of producing a peaceful well being. Thus we have a psychology virtually devoid of cause or final end, and one by which the biological view of man is shut out. Had he attempted an application of his philosophy to instincts in general, radical defects would have been evident.

With Lotz the Idea of the Good is not restricted to the domain of action; on the contrary the whole host of action is related to the idea of the calm bliss attached to the Beautiful, the passionless and inactive modes of the mind only as a means whereby it is to be realized. But this he offers in opposition to the immense activity of the modern world. It has taken away that leisure of the Middle Ages, necessary for contemplation and self-perfection, which, in his chapter on "Work and Happiness," he maintains is "self-sufficing and self-rewarding." The soul rejoices in the enjoyment of its own activity,

[1] "Genius and Degeneration," pp. 18-70.
[2] *Ibid.*, p. 256.
[3] Herbart: "Psychology," trans. by Miss Smith, pp. 190-200.

and has no suspicion about its happiness.[1] Few have gone so far in asserting one's individual æsthetic enjoyment. It amounts to saying that every one should dress as he likes, express himself in his own way, even believe almost anything in regard to science. Supreme happiness is to give expression to what you have in your soul.

In the first issue of *Science* an article appeared on the "Future of American Science," which declares that it is destined to be distinctly and supereminently utilitarian. It is held that "when the investigator becomes himself the utilizer, when the same mind that makes the discovery applies it to useful purposes, the combined achievement must be ranked as superior to either of its separate results."

Against this new view of science the editor of *The Popular Science Monthly* takes a determined issue.[2] He claims that the writer in Science has reversed the motives of scientific study, that "the most exalted incentives in the pursuit of truth is that high appreciation of it which makes its bare discovery the supreme compensation of the investigator," and that this has ever been the sharpest spur to scientific research. But men are also impelled to science by the lower impulses of personal ambition, fame, or selfish and mercenary motives. However, the one supreme lesson of the history of science is, that the world mainly owes its great results to the single minded devotion to the pursuit of truth for the sake of truth alone.

Are these literary and psychological explanations satisfactory? Have we not glimpsed a higher biological view which satisfies these ideas of happiness, self-perfection, self-assertion, self-realization, contemplation and working over of ideas, and at the same time has its root in generations yet unborn? This higher comprehension is to be found in three propositions: (1) Happiness is a reflex on the soul of normal functioning; (2) all normal instincts are also biological; and (3) the end of the fundamental instincts which make for the higher life of the race, of unborn generations, is partly or entirely hidden from the individual, "so that when he serves the species he often imagines he is serving himself."

The child is happy only when functioning according to normal instincts; so it is all through life. A violation of normal functioning always produces what we call sin, misery, physical and intellectual degeneracy. A woman's supreme happiness is found when performing her function as a mother; but her happiness is a reflex of normal functioning, and not an end

[1] "Microcosmus," Vol. II, p. 307.
[2] Vol. XXII, pp. 844–848.

sought in itself. The same is true of the real artist, scientist, and philosopher.

The second proposition, that all normal instincts are also biological, points to the fact that the individual happiness which is the reflex of functioning according to normal instincts, is not an end; but that the same instincts that give this result have their ultimate root in the race. Or to state it inversely, the functioning according to the instincts that make for the higher life of the species, give us the strongest reflex of happiness. The proofs of the third principle are so evident in what has preceded that to restate them is unnecessary.

The greatest souls have intuited a principle higher than knowledge for the sake of knowledge. Wagner said: "Only by the highest power of love do we attain to true freedom."[1] Goethe declared that he did not know why he wrote. Ruskin says: "I am certain that in the most perfect human artists reason does not supersede instinct, but is added to an instinct."[2] To him all good is accomplished in the spirit of nest-building in which the builder boasts not of what she has built. "In the doers of the best there is an inner and evolutionary power which approximates literally to the instinct of an animal." All success in the arts or any other occupation depends upon "a solemn faith in the advancing power of human nature, however dimly apprehended." Matthew Arnold recognizes culture for culture's sake, but also that wider view of it which makes for the elevation of the race. "The expansion of our humanity, to suit the idea of perfection which culture forms, must be a *general* expansion."[3]

This higher biological view gives a wider and more exalted view of life and education, and yet should satisfy the advocates of truth for truth's sake, of self-assertion, and of self-realization. Self-assertion, self-realization, etc., have simply been transformed, so that the individual is not only realizing himself, but the highest possible "self." It is simply a higher ego that asserts itself.

To put the question of science for science's sake and the like a little more concretely, suppose that it was absolutely certain to every living man that Huxley's welcomed comet would, at the close of this generation, annihilate all possible forms of life. Can we conceive that our universities, laboratories and art galleries would still be crowded with men and women, secluded from the world, working with devotion and inspiration? Or suppose there was a universal law that every production, every discovery in art or science was to be immediately destroyed, and not the slightest

[1] "Genius and Degeneration," p. 270.
[2] "The Mystery of Life and Its Art," p. 25.
[3] "Essay on Sweetness and Light."

possible chance of their ever becoming known, what would happen to these things that are said to be pursued for their own sake? Under such suppositions the mere thought of such activities continuing unabated seems novel. Would a sound healthy intellect confine itself for years to the solution of a problem or writing a book, either of which must on the moment of its completion be annihilated? Many works of art and science have been produced under extreme persecution, but never, so far as the writer has been able to find out, without the possibility at least of such becoming the property of the race. But suppose some should continue to labor as usual, that might well be due to the fact that rudimentary organs of the mind as well as of the body tend to persist after they have become useless.

A very important fact is to be found in some objections already offered to the supposed unfairness of the above suppositions. One objection declares that such suppositions are not fair because we must take things as they are. Another who holds to science for science's sake, maintains, however, that under such conditions it would be useless to begin problems, since a lifetime is too short to complete a problem, and there would be no one to keep up the unfolding of science. Now if art for art's sake and science for science's sake mean that they are pursued *solely* for the pleasure they give the pursuer, no fairer conditions can be imagined; and any objection to such bears with it the all important fact that all such pursuits have a deeper psychological meaning. If pleasure of pursuit is supreme to the investigator, why should he be concerned whether it is ever worked out? The fact is without any reference to utility, as commonly interpreted, science and art look to the good of humanity *somewhere* down the line of the coming ages. The unfolding of art and science, while yielding the individual the strongest reflex of happiness, is nevertheless due to "a solemn faith in the advancing power of human nature, however dimly apprehended." We cling to this as a kind of prophecy and delight in the present because of the higher evolution we in some way intuit. Indeed we are driven to the conclusion that the universe is so intimately united that isolated parts cannot have independent and absolute value.

It is true that intellectual activity to a certain extent has been the great means of self-preservation, but the pure selfish side of intellectual activity would certainly lead to a concealment of knowledge and not to the impulse to communicate without recompense. Again it might be said that it grew out of the Puzzle Instinct, the impulse to exercise the intellect, as presented by Dr. Lindley, but we hardly believe the highest works of art and science have thus originated. Although

both of these factors play an important part in intellectual life, yet we must certainly make a distinction between the mere impulse to exercise the intellect, and such immense stimuli as results from motherhood, and the dominant feelings which look beyond the individual.

It is more generally attributed to a desire for self-perfection. This we have already treated, but suffice to say that self-perfection, whether physical or intellectual, is a biological basis for the operation of natural selection. On the contrary, had every one been content to work over his own ideas, solve his own puzzles, make his own discoveries, keeping everything in his own soul, the conditions and opportunity for selection would have been changed. As Drummond shows, the evolution of a mother was much earlier than the evolution of a father ; and only by degrees was the mother instinct of service transmitted to and acquired by the father ; and as Ward puts it, from the same trunk we thus have two apparently widely separated branches. This impulse, which appears to seek science for science's sake, art for art's sake, for the mere satisfaction it affords, is as truly in the interest of the race as the service the mother renders her children, which certainly constitutes her highest happiness. It has become to intellectual evolution what care for the young was to physical evolution. Through the impulse to communicate, to write, to develop art, evolution has been largely transferred to the environment.

That much of science and art, and in fact every field of learning, is and has been prompted by the mere worldly consideration of honor and gain, no one would deny ; and their influence may be rarely absent ; but to say that they have been supreme, is by no means true. The merely selfish side of the intellectual struggle, which tends to conceal all its discoveries, is also found in various pursuits of knowledge. We frequently hear of a scientist or investigator who says that he absolutely has no interest whatsoever in his discovery or problem after it is produced. Such a life is either affectation or an abortion. To know that others are ready and waiting to apply it to the good of humanity alters conditions ; but to be absolutely indifferent as to whether such is ever made serviceable, is certainly evidence of moral and intellectual degeneration.

Thus, after all proper allowances are made, that which has been called knowledge for the sake of knowledge, science for the sake of science, art for the sake of art, culture for culture's sake, perfection for perfection's sake, is in reality a biological impulse guiding the intellect in the interests of the race and of higher evolution, by which a man is drawn *out of* himself in order *to be* himself. In art and science man acts, to use an expression of Prof. Dewey's, "not as a mere individual, but

as an organ in maintaining and carrying forward the universal process.''[1]

V. Practical Application.

One is likely to be met by the old dogma that knowledge and feeling are in inverse ratio; or that this presentation would make the emotional savage and negro the most powerful in intellect. Both of these objections are answered by the fact that feeling, instinct, will, intuition, or whatever one wishes to call it, here considered, is not identical with *excitability*. It is needless to discuss the ultimate relation between feeling and intellect, between instinct and reason. There is a voice in every one that speaks a difference much more easily felt, or intuited, than defined by a logical combination of words. The facts are, what is consciously perceived by many is often unconsciously wrought out by others. We have seen how the doll impulse quickens the intellectual impulse of the child; how patience, self-control, and intellectual shrewdness develop in animals that care for the young; how the savage mother became a poetess and inventor for educational purposes, under the stimulus of a child; how the idea of service has quickened the intellects of great teachers and philosophers; how Confucius, Socrates, Jesus, and Froebel became teachers *par excellence* under this impulse; how Matthew Arnold and Seeley have shown that the great function of Jesus was to revive the power of *intuition*, that the greatest need was more inwardness, that the secret of a true teacher's power may be entirely unknown to him. Are we then to place our chief stress on formal methods, and ignore or give a second place to the qualities of the teaching impulse as found in history? Or shall we base it upon the background of racial development?

What has been said does not question *the necessity for training teachers; but the kind of training, the point at which, and order in which, training should begin and proceed*, are problems for consideration. He who conceives life as herein presented, and that the child is not to be perfected and brought to maturity as a mere end in himself but as a means to the higher life of yet unborn generations, has the highest conception of education, and has intuited the unconscious force of evolutionary progress. Such a conception gives us the widest possible basis for education. It becomes nest-building in the interest of the young. Under such a conception the highest business of the State is to furnish every possible virtue for bringing her young to the fullest maturity.

The best tests of this nest-building and rearing is whether

[1] "Evolution and Ethics," *The Monist*, Vol. VIII, p. 341.

the young are fitted to render the service demanded of them in after life, whether the sacrifice is a fit offering. The animal instinct leads the mother to such development of her young as will insure the highest life of the species, and not merely to nourish themselves for a short period and pass away. That dominant element in our education which makes for individual pleasure and ease, is the cause of much degeneracy. That maturity which makes for the development of the race, does not demand the sacrifice of individuality, but rather develops the highest personality. On the other hand, an overload of society culture aimed at individual pleasure, breaks up personality and diverts the natural instincts of life. "When the will (feeling) is not concerned, the understanding is at a loss to know what to do; they 'are bored.' Flying from tedium they seek excitement for the will in society; gossip and calumny serve their purpose, and when that topic is exhausted, gaming must come to their rescue and fill out the idle hours with such trifling excitements for the will as are provided by the shifting chances of gain and loss."[1]

Questionnaire Results on Normal Training. The 464 general returns contain points of interest and value, but coming from students and teachers of limited experience they will not be specially treated in this connection. One hundred and fifty-two of the *individual* returns treat the value of normal training; 103, the evil effects; 54, the modifications needed.

Values. (1.) Gives more confidence in ability, and in some cases furnishes one with a more thorough education. (2) Greatest result that normal training can accomplish is to inspire its students to become unceasing students of the *science* and *art* of education. (3) Aids in suggesting best methods of presentation. (4) Its greatest value lies in the power acquired to do work in an orderly and methodical manner. (5) Gives opportunity to study the ideas and methods of the best educational leaders, and to observe these methods in actual practice. (6) Gives teacher business-like habit in the school room and an idea of the mental habit of children. (7) A scientific knowledge of mental phenomena in children. (8) One great value is the opportunity for study of child psychology and the teaching atmosphere. (9) Contact with strong and stimulating minds. (b) The example of good teaching. (c) Educational enthusiasm which may be communicated. (d) Emphasis placed upon methods (when not too mechanical).

(10.) The great value and real function of normal training is to formulate insight into the principles underlying the art of teaching, to present usable ways and means, and to get the teacher acquainted with child life and the conditions of child growth.

(11.) By going to a normal school students get some idea of a school, the many problems and dispositions to be dealt with; they learn something of what it means *to be a teacher.*

(12.) Greatest values are: in the storing the mind with a stock of information to draw upon, and the professional spirit and enthusiasm

[1] Paulsen: "Introduction to Philosophy," p. 117.

which comes from associating with so many others bent on the same purpose.

(13.) Normal training faces the pupil about, and helps him to look at the various subjects in the curriculum from the point of view of the teacher. As pupils in normal schools succeed in thus changing their point of view, in direct ratio is the training valuable. (14) Some always regard the subject as so much information to be acquired, and they, I think, get least from a normal school. Normal training opens the pupil's eyes to the *art* of teaching, shows him the really "undiscovered country," and the few regions that have been explored.

On the subject of values of normal training there exists a variety of opinions among teachers. Some expect no good whatever, others differ as to the points of greatest value. A superintendent of long experience writes that he never saw a good teacher come from the normal schools. The chief idea to be gathered from these teachers of experience, most of whom are normal graduates, is that the best results are the opening up of the mind to the broad field of work, contact with strong and stimulating minds, and the infusing of an inspiration to guide future development. The great difference attached to the value of normal training, as found in the *individual* returns and in the *general* returns, may be roughly stated by saying: the wider the experience the less value is placed upon the technical information given at these institutions. Thus there is a general agreement that some kind of training is necessary, but there is also a feeling that the present is not altogether satisfactory.

Evils. (1) Tends to make pupil over critical. (2) A very evil effect is the confusion of method and device. In fact very few normal graduates seem to have any clear conception of the significance of method. They are loaded with patent devices, formulistic orders of procedure, with not the least comprehension of any principles involved, if, indeed, there are any! (3) Too much "cramming" is necessitated. (4) Many teachers try to use the methods and suggestions they have received without making them a part of themselves and modifying them to suit the needs of their pupils. (5) It is apt to give the "patient," abnormal conceit and an impatience of experience or advice. (6) It substitutes the bare knowledge of routine work for that wider, more comprehensive knowledge of life and the world. Tends to crush individuality—to make teaching mechanical, methodical by lifelessness. (7) It is apt to emphasize professional training as of more value than scholarship, whereas scholarship should precede training. (8) Evil effects of normal training are shown chiefly in servitude to method.

(9.) (a) Encouragement to the "commercial spirit" in education. The State stands back of, hence encourages the training of hosts of young people superficially educated to do the work of teaching. (b) Educational conceit which is fatal to all true education. It deadens the spirit. (c) An arbitrariness which comes to narrow minds that have found what they believe the only method.

(10.) The great danger from normal schools is that they are apt to suppress leadership and social qualities, and to fail to give the student such training as will make him easily adaptable. (11) One evil effect

is that many go out to teach with some certain methods which they think ought to apply everywhere—this being impossible, a failure is the result. (12) Its evil effects are in its teachers attempting to follow its methods which they only partially comprehend: thus making themselves mechanical and destroying what natural tact they may have originally possessed.

(13.) One evil effect is the stress laid on "method" as an implement for any one. He gets to have his pet methods, taken from books, and usually a perfect misfit for his style of teaching. The teaching of methods for all sorts of cases makes the pupil in a normal school think that if he only follows this or that "method" all will be well. A method is an expression of a teacher's individuality, and one person's method will hardly fit another person, better than one's shoes will fit another's feet.

It has been necessary to so extol the values of normal training in order to insure their establishment that the evils have been, in the main, omitted in all such discussions. But now, having been established, it is to be hoped the evils may claim attention, be guarded against, and weeded out as far as possible. The loss of individuality and the mechanizing of instruction by an overload of methods are the primary evils. Imitation is a fundamental principle in development, but we must distinguish between *conscious and unconscious imitation*, between that which is *unconsciously assimilated to one's personality and the taking on of some other personality*.

Reforms Needed. Our normal schools should have nothing to do with "subject matter," but leave that to high schools, academies, colleges, etc. (1) They should devote their whole time to the study of pedagogy in all its branches (2) More time to finish the amount of work or raise the standard for entrance. Proper methods used throughout all classes and grades. (3) Less theory and more practice and observation work. (4) Student needs more practice work in working with and observing children. (5) Need a better standard of scholarship, and an understanding that broad scholarship must precede special training. (6) Modification needed is men of more liberal education as instructors in normal schools. (7) Normal schools should follow a more thorough culture course. Let life certificates mean something in education more than brief courses of a few short weeks over a great variety of fields with no thoroughness in any. (8) The modifications will be the natural outgrowth of child study and the introduction of certain ideas that are constantly arising in the minds of great educators and philosophers. (9) Teachers should be taught to think more of their individuality and less of set rules, laws, etc.

(10.) In Massachusetts I think too much time is given to mere scholastic work and too little to the presentation and review of various subjects from the the teaching standpoint. But the theory that the normal school should chiefly teach how to teach is, I think, correct, and is followed to a greater extent in practice here (Nova Scotia) than in Massachusetts.

The following outline of "An Ideal Normal School Under Ideal Conditions" was furnished by the principal of a leading normal of Massachusetts:

(1.) I would require graduation from college as a condition of admission.

(2.) I would make the length of the course three years.

(3.) The course of study: (a) Should include no academic branches; (b) it should include the following professional subjects: psychology, the science of education, methods based upon principles, and teaching under criticism; (c) students should observe the teaching of others for one or two hours a day during at least a half a year, and should practice teaching one or two hours a day for the same length of time. I would have every lesson given by students criticised in its plan before it was given, and in its work after it was given. This criticism should be done partly by the training teacher in whose class the work was done, and partly by a normal school teacher. I would favor child study throughout the entire course and through life as well. My model school should be equipped with first-class teachers, thoroughly grounded in the science of education.

(4.) The only provision that I would recommend for the examination and certification of graduates would be the faculty of the normal school.

(5.) Normal teachers should be highly educated men and women, who are also thoroughly trained in the science of education, and have had experience. They should be elected by experts in education, and should be responsible only to such experts. The course of study should, in the main, be prescribed by the faculty of the school.

(6.) I would make suitable provision for the preparation of teachers for secondary as well as for elementary schools. I would not favor the addition of any departments which were not professional.

The reforms demanded by these teachers in the main look towards the attainments of the results as pointed out under values of proper normal training.

Suggestions on Training. What can training do for the feeling and instincts which are said to be fundamental? This brings us to the fundamental thesis of the practical part—that training must primarily aim at the fundamental instincts, and only secondarily at formal presentation. The foundation for training is found in the fundamental principle shown by Morgan, that the congenital basis or background needs examples, training, and association, for development, and indeed the development is never so complete as it may be made by habit and acquisition.[1] Plasticity is not an end in itself, but a means. It is the plasticity of the instincts that has made domestication possible. We can hardly approach education from a proper standpoint without a study of domestication and its effects.

The first and highest thing normal training can do for teachers is to enable them to see, rather feel, the great significance of life and their function in it. Bearing in mind that there are many other things that can be done to help the teacher, I do not hesitate to place this first. Principal Russell has said the very first step is to awaken "the maternal interest and the scientific interest," that when entering, interest in

[1] "Habit and Instinct," p. 183.

children is yet potential and latent. Give a woman of ordinary intelligence a strong desire to be serviceable to children, and she will find a way to teach them. She will then seek ways and means with a spirit and insight that the machine-teacher can never possess. So long as students of education are not inspired by high ideals, rules and principles of education are dead, and become only a tool of the intellect for the accomplishment of temporary ends.

The power of an intense purpose to heighten the intellectual insight not only operates on the teacher, but also on those taught. Hawtrey declares that under the influence of sympathy, suspicion, deceit, meanness, and dullness seem to be taken away and replaced by intelligence, candor, simplicity, etc.[1] N. Munroe considers some of the most important qualifications of a teacher, while susceptible of training, to lie so far back of ordinary educational influence as to appear to be innate.[2] The love of offspring does not necessarily begin in children; it may begin in the wider radiations. The desire to reform the world has no other psychological explanation than to prepare for offspring.

The first requisite is a supervisor whose soul is inspired by the sacredness of life. Perhaps no stimulus can be stronger or exert a greater influence on those expecting to teach than contact with the genuine manifestation of this impulse. No soul can communicate or engender in others that which it does not embody in itself in a genuine manner. As Fichte has said, without this higher conception no one can be a scholar or teacher. Indeed its absence implies the opposite, which leads to the "disease of word-making" in which no idea is audible. The child's instincts respond to certain types of character rather than to forms of speech or presentation. "There is a virtue even in the look of a great soul." Mr. Street finds that out of 183 answering the question as to what in your teachers has influenced you most, 149 mention the manner of the teacher.[3]

In the replies of 55 college presidents and representative men to the question: "What is the Best Thing College does for a Man?" influence of personality everywhere dominates. "It is the testimony of most of these writers that of the two elements which represent so large a part of college life—instruction and personality—personality is by far of superior importance. When President Jordan says, 'The best thing a college, as a rule, does for a man, is to bring him into contact and under the inspiration of other men of a higher type than he is

[1] Kay: "Education and Educators," p. 438.
[2] *Ibid.*, 448.
[3] "A Study in Moral Education," *Ped. Sem.*, Vol. V.

likely to meet;' and, when Dr. Parkhurst says, 'While books can teach, personality only can educate;'—they are simply declaring that personality is the great power of college.''[1]

The power of great men lies not in their knowledge but in their ability to awaken a corresponding impulse in others. It is deep speaking unto deep. Froebel says of Pestalozzi: "He sets one's soul on fire for a higher and nobler life, though he has not made clear or sure the exact road to it, nor indicated the means whereby to attain it."[2] Where you find a normal school whose head is thus inspired, you will find a school that sends out fewest machines. The normal school that has furnished the most successful teachers in the South owes its success not chiefly to its courses in pedagogy and psychology or any other kind of formal preparations, but to the life and spirit infused into it by the executive. The trainer of teachers "must have a life alive within him."

Exact formal psychology can have no value for the purpose under consideration. But who has suggested that the teacher should take such a narrow conception of psychology? Is not the development we have been considering a psychological one? Is there not such a thing as a psychological study of nature? Let students become thoroughly imbued with the psychological spirit of great teachers. It is not necessary to call it psychology; the best teaching does not label every idea. Base more on this psychological spirit and less on examination tests. The history of education should be made more psychological and less chronological.

Not only does child study become necessary, but its practical value in developing the best elements of teaching power has been demonstrated. Mr. Russell shows, from letters received, that teachers having such training reveal a rare apprehension and comprehension of the highest pedagogical principles. If child study, properly conducted, will not awaken a permanent interest in children, how can it be done? Certainly not by "booming" teaching as a means for making a livelihood. Child study will do the greatest work of any science, if it only kindles the instinctive interest in offspring and directs education more to the service and interests of the race, creates an interest in motherhood, and banishes the cuckoo method of preserving the species. *Unconscious absorption into the life of the child is the necessary thing.*

From the point of view which we have taken it is evident that the study of education should be a liberal part of all education. It brings to view the highest self, prepares one to

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[1] *The Forum*, Vol. XXI, pp. 44-53.
[2] Bowen: "Froebel and Education by Self-activity," p. 18.

fulfill the great object of life, and to properly employ their lengthened life. Almost all boys and girls, no matter what occupation they may follow, will become fathers and mothers. Then should they not, above all else, learn to *feel* the sacredness of the child, of fatherhood and motherhood? To suppose that they will get it from that formal presentation of the so-called culture-knowledge is a delusion, the proof of which is seen on every hand. On this point Spencer's oft cited presentation should be studied by every parent who proposes to educate his children. "Seriously, is it not an astonishing fact that though on the treatment of offspring depend their lives or death, their moral welfare or ruin; yet not one word of instruction on the treatment of offspring is ever given to those who will hereafter be parents?" "Consider the young mother and her nursery legislation" Her memory crammed with words, etc., her intervening years since college spent "in practicing music, in fancy work, in novel reading, and in party going: no thought having yet been given to the grave responsibility of maternity."[1] Make the study of education a part of a liberal course of education and we will have better parents, better educated children, better equipped teachers, and less need of teachers.

By nature women are strongly endowed with the care of offspring. For months the mother nourishes the child in her own body; later her instinct is projected outwardly, and she takes the lead in nest-building. Thus we see her intuitive instinct striking at every form of evil that will damage her offspring. Though weaker, this element is not wanting in man. These two branches of the same root develop along different lines. Occasionally we find a woman's soul in a man's body, and *vice versa*, but that is not common. In a general way, woman's teaching, when she does not mechanically work under man's régime, pierces that deep ethical nature of the child's soul and touches off the deeper emotions that largely regulate life. On the other hand it will be found that man consciously or unconsciously puts to the front the struggle for life which the male has especiallly represented throughout evolution. It is interesting to observe the widely different points emphasized by men and women in teaching the same subject.

A man will much more frequently be found holding up a character as an example of and inducement to worldly success. But what is distinctly more characteristic of man, is his creation and love of ideals, that impetus to perfect self which in highest souls becomes something almost divine, and exerts an immense influence on the life of the young, especially during adoles-

[1] "Education," pp. 55-58.

cence. Accordingly the corresponding instincts are suited to the child's development. A woman's deepest interest in children is for the small and helpless. Man has little interest in small children and barely none in helpless babies. His interest grows as the young develop; while the woman's, if anything, tends to wane. Mothers regret to see their children advancing to maturity, but fathers anxiously look forward to this.

If these rough distinctions are in any wise true, we may find a partial answer to the part each sex should play as teachers. This paper does not ignore the function of the struggle of life as a factor in evolutionary civilization; but it is to be softened down, and that is certainly universally taking place.

We see that a woman cannot run a man's machine, neither can a man do a woman's work. The nature of woman, her relation to the child, and the ethical influence of her teaching, make her, when moved by the mother instinct, the teacher *par excellence* for children. Just how soon the masculine influence that makes for a wholesome struggle should come in is hard to say. Neither of these elements is entirely absent in any good teacher, but it is the preponderating element, of which we speak. In short, grammar schools, normal schools, etc., have fallen too exclusively into the hands of women. *The adolescent must not be deprived of that inspiration which flows from a masculine soul striving after ideals of perfection.*

BOOK NOTES.

G. S. H.

Das Kind als Künstler. Von C. Götze. Hamburg: Lehrervereinigung für die Pflege der künstlerischen Bildung, 1898. pp. 36, with 8 plates.

Within very recent times the Germans have manifested a very lively interest in the American child study movement, as is evidenced by the numerous translations of American studies and the frequent appearance of American contributors in reputable German reviews. Herr Götze's monograph represents a movement organized the past year in Hamburg. A teachers' association, of which he is the secretary, invited students of childhood in different countries to send for exhibition purposes sets of children's spontaneous drawings The numerous inductive studies by Lukens, Barnes, Sully, Mrs. Maitland, and others, were summarized and discussed, as were the spontaneous drawings submitted by the children in the kindergartens at Brussels and in Japan; in the elementary schools of Hamburg and West Springfield, Massachusetts, and from the American Indians, and the Hovas (in Madagascar). The drawings which illustrated Lukens's Studies in Children's Drawings (*Pedagogical Seminary*, Vol. IV, pp. 79-110), and Sully's Studies of Childhood, were also reproduced. The spontaneous drawings, which were exhibited, illustrated such stories as Johnny-look-in-the-air, little red riding-hood, George Washington and the cherry tree, and Hansel and Grätel. The conclusions which the Hamburg teachers formulate follow in the main those already stated in the *Pedagogical Seminary* by Barnes and Lukens. This, indeed, is the chief criticism to be passed upon Herr Götze's monograph —it follows too slavishly the methods, illustrations and conclusions of American investigators. In a field so rich in possibilities as children's drawings, the final word has not been spoken; and the regret is that these German teachers did not push their investigation a little farther than this report would indicate that they did.

Will S. Monroe.

The Genesis and Dissolution of the Faculty of Speech: a Clinical and Psychological Study of Aphasia. By Joseph Collins. New York: Macmillan Co., 1898. pp. 432. Price, $3.50.

In a field of thought so much explored in recent times as that of aphasia, a book bringing together the most important conclusions of the diverse workers is certain to be accorded a hearty welcome. Dr. Collins gives his readers in the opening chapters of his book an admirable summary of the investigations of Broca, Wernicke, Charcot, Hughlings Jackson, Kussmaul, Seguin, and others. This part of the work is so well done that it may be commended as a model to writers of treatises on occult scientific subjects. Broca, as Dr. Collins points out, is entitled to the largest measure of praise in any critical estimate of the worth of the results of investigators of aphasia, since it was he who first indicated the seat of the faculty of language and the location of the lesion that interfered with its production. It was

Wernicke, however, who furnished a basis for the modern conception of sensory aphasia, by interpreting the phenomena of word deafness and blindness. Whereas, Charcot's explanation of aphasia based on an apparent psychological analysis of speech did more to prevent its true interpretation than any writer who has explored the field, Dr. Collins maintains. Charcot's renown was so great as a physician that his utterances were considered *ex cathedra*, and were accepted as the truths before they had been sufficiently corroborated. Charcot, it will be remembered, taught that speech centers were in pairs, two for the reception of information—the auditory and the visual—and two for the emission of impulses representing ideas—the articulate speech and the graphic motor center—together with the autonomous action of these centers. Dr. Collins marshals a wide range of evidence which denies the autonomous existence of any one of these centers, and asserts the absence of the fourth—the graphic motor center—for the registration and the regulation of writing movements.

Of special interest is Dr. Collins's grouping of the different forms of aphasia. He notes (1) true aphasia—aphasia of apperception due to lesion of any constituent in the zone of language. If due to lesion in the visual areas and centers, it is visual aphasia; in the auditory areas and centers, auditory aphasia; in the center in which are stored memories of the movements necessary to externalize the word by speech, articulatory kinæsthetic aphasia. (2) Sensory aphasia, due to lesion of the central and peripheral sensory paths leading to the zone of language. (3) Motor aphasia due to lesion of the motor pathways over which motor impulses travel in passing to the peripheral speech musculature. (4) Compound aphasia, due to a combination of two or more of these. Association or transcortical aphasia the author classifies with sensory aphasia, the variations he regards as being in accordance with the location of the lesion between speech areas in the zone of language. The style of the book is both simple and thorough, and it is certain to be helpful alike to the layman and the alienist. WILL S. MONROE.

The Mental Affections of Children, Idiocy, Imbecility and Insanity. By WILLIAM W. IRELAND. Edinburgh: James Thin. 1898. pp. 442. Price, 8 shillings.

While containing a few pages of the author's former work on *Idiocy and Imbecility*, this book includes so much fresh matter, and such considerable changes in the chapters retained, that it has very properly been given a new title, and it may be considered a new book. Intended mainly for the alienist, the author has not been unmindful of those who have a philanthropic interest in the care and guardianship of the defective classes as well as of "the rising school of psychology in the United States," which has found interest and instruction in the lessons to be gained from mental pathology. "Nor do I yet despair," he adds in the preface, "of receiving some little attention from the students of psychology in Great Britain."

His treatment of the development of the brain in childhood must prove helpful to students of genetic psychology generally. Here, as elsewhere in the book, one gets the mature views of an alienist who has been long and intimately identified with the care and training of mentally deficient children, together with the results of many other workers in cognate fields. Next in point of pedagogic value comes the chapter on sensory and mental deficiencies of idiots, and after this, the chapter discussing the methods of educating idiots and imbeciles. Dr. Ireland believes strongly in the correlation of mental and physical training. He advocates the early segregation of mentally deficient children—as early as seven, providing the school course may

be resonably long; but if it must be abbreviated, the years from 12 to 16 promise the best scholastic results.

In his discussion of the association of feeble-minded children one with another, one might wish for more outspoken utterances on the bad effects of herding large numbers of defective children in big institutions. The crying need to-day here—as with normal children—is more individualization. Since Dr. Ireland's book is certain to prove as useful to the teacher as to the physician and the psychologist, one regrets the absence of a chapter treating of the organization of day schools for the feeble-gifted mentally in the larger cities and towns—schools similar to those organized in London during the past ten years under the lead of Dr. George E. Shuttleworth. Dr. Ireland's book covers a wide range of interesting topics; it has a wealth of illustrative cases, and there is a good index.

WILL S. MONROE.

The History of the Lowell Institute, by HARRIET KNIGHT SMITH. Lamson, Wolffe & Co., Boston, New York and London, 1898. pp. 125.

This book is the first authentic history of perhaps the most beneficent lecture institute in the country, and the importance of which to Boston and New England has been of the very highest. It was established by John Lowell, Jr., nearly sixty years ago, and was so substantially endowed as to be able to command almost any man as lecturer and remunerate him generously. It was at the time when the lecture platform was at its glory, when almost any one that had an idea could deliver it in public for a fee of from $5 to $50. We are told that Wendell Phillips's "Lost Arts" was delivered over two thousand times. Indeed, from 1825 to 1850, lectures and lyceums were almost an epidemic in New England; and, as the prejudice against theaters was strong, lectures in a sense took their place. During the winter of 1837–38, twenty-six courses of lectures were given in Boston, not including those courses that consisted of less than eight lectures, and they were attended by about 13,000 people. It was felt that the resources of this lecture system were too meagre to induce the best men to make thorough preparation for systematic courses, and that the literary and scientific character of its work should be improved; and it was with this purpose that Mr. Lowell instituted his fund. He is described as "a young Bostonian who was intended by nature for a statesman, but whom the caprice of fortune had made a merchant." The donor was at the time thirty-four years of age, and the sum, when he bequeathed half of his property for the purpose, and this sum with the accumulations at the time of his death amounted to about a quarter of a million of dollars. It has been admirably managed. The first lecture was given in 1839, by Edward Everett, before about 2,000 people, and the first course of lectures was by Professor Silliman, the Yale geologist. Up to January, 1898, 427 courses or 4,020 free lectures have been given by 352 different lecturers. One-tenth of the income of the fund is annually added to the principal, and the remuneration for a single course of twelve lectures is now as large as the salary of some professors in small colleges. Professor Lovering, the Harvard physicist, has given the most lectures, 168; Aggasiz, 116; Silliman, 96; Cook, 92; and among the other names are Gray, Pierce, Weyman, Tyndall, Whitney, Newcomb, Ball, Proctor, Young, Langley, Gould, Wallace, Geikie, Dawson, Darwin, Mark Hopkins, Peabody, Storrs, Drummond, Lowell, Childs, Whipple, Howell, Bryce, etc. Literature has often been enriched by the publication in book form of many of these lectures. Aggasiz was first brought to this country to give a course.

Loom and Spindle, or Life among the Early Mill Girls, by HARRIET H. ROBINSON. With introduction by Carroll D. Wright. Crowell and Co., New York, 1898. pp. 216.

The author contributes an inside view of the work of a new system of labor which had been transplanted from England and which originated with the application of power to spinning and weaving. The American manufacturers at Lowell offered the attraction of good homes and wages, and brought thus many of the best young women from New England farms, who were educated and religiously trained, and who continued their study and published a literary journal entitled the Lowell Offering. The author was one of these girls. This book is also valuable for its details and economic history and for its moral, that honest work is an intellectual stimulus, and although factory life seems to have degenerated, there is no doubt that even now it has a beneficent influence for very many of its employees. The Lowell Offering, the first number of which appeared in December, 1840, had as a sub-title, The Repository of Original Articles Written by Factory Girls. The publication grew out of a desire of these girls to improve themselves, and was the organ of the first woman's literary club in the country. The club itself was first proposed in 1837. The journal was continued through five volumes, and after two years of suspense, three more volumes, under the title of The New England Offering, appeared. The range and character of the Offerings were remarkable, and we have assurance that there was absolutely no revision. These girls were idealists, and their paper was considered good Sunday reading. In all there were fifty-seven contributors, and in 1847 seven books had already been published by these contributors. On the whole, this little book has an unique interest.

Nature Study in the Elementary School, by MRS. L. L. WILSON, Ph. D. The Macmillan Co., New York. Teachers' Manual, 1897, pp. 262. First Reader, 1899. pp. 253.

These two volumes are by an experienced teacher unusually well trained for nature work, as her doctorate at the University of Pennsylvania in this department attests, and a visit to whose well-filled rooms in the Philadelphia High School will repay any teacher. The matter is arranged according to months; in September, for instance, the beginning of the school year, the weather is first studied, then a dozen plants and nearly as many animals; in October, the same topics with fruit added; in March, stone, and in April, May and June a much larger number of spring plants. The author's course has been already subjected to the test of practical application, and she also believes it may be pursued with profit to teacher and pupils in any one of the first four years of school life, however poorly equipped the school may be. It is especially intended, however, to meet the needs of the grade teacher in the city public schools; and seeks to remove the objections implied in the two questions: can I teach nature without scientific training; and when and how in the city can I gather my material? All it needs is interest and effort. A careful and well selected bibliography of the subject is added. The author assumes that sense training and observation, while necessary, are not the end chiefly sought in nature study, but rather the cultivation of judgment and imagination. The course presupposes at least an hour and a half a week; excursions and various related work are suggested, and myths and poems named, with the authorities for each, are given at the end of every topic. The illustrations are well selected, numerous and clear, and on the whole it can be said to have no better introductory book.

In the First Reader, the design was to bring to children literature on nature that should have to their minds the same interest that good books and magazines have for grown-up people. It is proposed that the nature lesson should precede each literary exercise. Some of the poetry is to be memorized and questions to develop the child's taste, and the months are followed as in the above manual. As many of the topics are the same as in the manual, much of the more elementary part of the reader was written by the author, and nearly every exercise is concerning some pictured object. The matter is adapted for first and second grades of school work.

Tales of the Heroic Age; Siegfried and Beowulf, by ZENAIDE A. RAGOZIN. Putnam's Sons, New York, 1898. pp. 332.

This trim and attractive volume, with eight full-page illustrations, is devoted to a digest of these two stories told in a pleasing and effective way. They are not translations, but addressed to childhood, under the conviction that myth is essential for childhood, and that if children cannot have fairy tales they invent them. A preface of twenty-two pages is devoted to the account of a German girl in New York, who had been brought up by her parents on the theory that everything but cold truthful facts should be excluded from her education; and who invented a long and plausible story of having been half-adopted by President McKinley and his wife, who were often in New York, where she called on them in the hotel, but they were always borrowing money. Her stories grew more plausible and diversified, until at last the entire savings of the family, amounting to $1,400, vanished. The book is timely and valuable for every teacher of literature, and all the latter should have some acquaintance with its contents.

Home Life in Colonial Days, by ALICE MORSE EARLE. The Macmillan Co., New York, 1899. pp. 470.

This is by far the most attractive in both matter and style of binding of any of Miss Earle's books, and also shows more careful and extensive study, and contains not far from 150 interesting and often full page illustrations, which are in every case from real articles and scenes.

Many curious old things had been forgotten, both their name and their use, but persistent research in woodshed lofts, under attic eaves, in dairy cellars, old trunks, sea chests, the stores of the Deerfield Memorial Hall, the Bostonian Society, and the American Antiquarian Society, was in many cases rewarded, and the name of many an obsolete domestic appurtenance has been won from the edge of oblivion. Some of the names for things that were a century ago in every household were contained in no dictionary, so that some good old English words and phrases have been rescued from disuse. Some of the more attractive chapters are—the homes of the colonists, the kitchen fireside, meals, flax and wool culture, hand weaving, girls' occupations, dress, jack-knife industries, travel and taverns, Sunday and old-time flower gardens. Those who take the larger view of education will find in this book an interesting wealth of material that contributes much to vivify and extend our views of life in this country in the early days.

Colonial Days in Old New York, by ALICE MORSE EARLE. Chas. Scribner's Sons, New York, 1897. pp. 312.

This book might have been entitled Colonial Days in New Netherlands, for much of the life described was in the days of Dutch rule. Although it was New Netherlands for less than half a century, and the name is forgotten, Dutch influence lingered long, and is even yet

potent. The chief topics are—the life of a day, education and child life, wooing and wedding, town life, Dutch town homes, Dutch farm houses, larders, vrouws, the colonial wardrobe, holidays, amusements and sports, crimes and punishments, the church and Sunday in old New York, and death and burial.

The School History of Worcester, by C. VAN D. CHENOWETH, A. M. Worcester, 1899. pp. 167.

The author's purpose is to furnish in the simplest manner such historical data as every child of Worcester should know, and is of pedagogical significance as one of the first efforts in a direction which the wisest educators have long since commended, of introducing to the young the history of their own locality. A brief section on physical geography and the aborigines precedes special sections on important events, like the visit of the Apostle Eliot, the story of Digory Sergent, Timothy Bigelow, Isaiah Thomas and John Adams, a chapter on slavery in the town; another on the churches and schools; the city during the revolution and the civil and other wars; one on historic sites and old buildings; concluding with an account of the literary life of the city. A convenient bibliography of the subject, together with a chronological table of important events is appended. About a dozen full page illustrations are introduced, and it is hoped that the work will be introduced into the schools of Worcester.

Der Universitätsunterricht und die Erfördernisse der Gegenwart, von ERNST BERNHEIM. Berlin, 1898. pp. 76.

This Griefswald professor enumerates the evil of present university life, and one is that one important method of reform not hitherto sufficiently emphasized is an improvement in the methods of academic instruction. His plea is that systematic "cathedra" lectures, requiring only passive receptivity should be modified, and in place of the three to six hours a week of so-called private lectures, should come first—a brief orientation course with summarized survey of the chief groups of material and references to standard works, and the remainder of the time should be devoted to active study of details by the student. Secondly, there should be practical exercises from the first semester on of from two to four hours a week where the students themselves should formulate orally and in writing, with interpretations, references, preparations, etc., their own progress, and that these exercises should be dated and inspected by the docents. This would involve not so much a radical change as more strict organization of the present semester, which should especially emphasize gradations between beginners and those more advanced. Thirdly, there should be combinations of systematic presentations with practical exercises, demonstrations, excursions, etc.

L'Enseignement Intégral, par ALEXIS BERTRAND. F. Alcan, Paris, 1898. pp. 313.

Integral education is no Utopia. Savants should not constitute an isolated pedantocracy, neither an intensive nor an encyclopædic culture, nor one by artificial selection of intellectual matter; but the development of all the powers and faculties of man by means of a new universality, classification and gradation of human knowledge from the didactic point of view, is our author's programme in place of a modern eclecticism which has a thoroughly dispersive method. Decartes's idea of true science is that which renders man master of nature, his ideal to be striven toward; but utilitarianism is not physical but moral, and is valuable in proportion as it develops true sociality. Comte philosophy attempted to reorganize science on the basis of

human nature and needs. The last third of the book is devoted to a criticism of modern higher and intermediate education. The school has drifted far from life, and while the great body of sciences expresses the goal of the highest and most varied human endeavors, it is not yet organized to fit the nature and needs of individuals. Till this is done the school cannot adequately represent life.

Reform in Medical Education. Presidential Address of American Society of Naturalists, by H. P. Bowditch, M. D., December 29, 1898.

This is a plea, by a Professor of the Harvard Medical School for twenty-seven years who has been for ten years the Dean of it, for a further introduction of the elective system in medical training. The body of medical science has outgrown the capacities of the individual brain, especially under the present limitations of time conditions. Hence it is proposed that each student should elect such special courses as may be placed upon the elective list, while certain fundamentals are required of all. To the obvious objection that such work will tend to early specialization, so that the young physician will overrate the importance of his specialty, it is answered that these evils are due to imperfect, rather than early specialization, and that since the elective system encourages thoroughness, this evil will be likely to diminish rather than to increase.

Report of the Educational Commission of Chicago, appointed by the Mayor, Chicago, 1899. pp. 248.

This Commission was appointed in December, 1897, because the school system was not giving "results commensurate with the generous financial resources furnished by the people." Its object was to "utilize all that is good in the present system, to discard all that is defective, and to apply new methods where needed." Eleven members, with President Harper as chairman, had many sessions, selected some two score advisors, gathered opinions far and wide, consulted literature copiously, and recommended specific legislative reforms.

It is difficult, in the space at our command, to give any adequate idea of the recommendations made by this board upon the twenty subjects considered, including boards, finance, supervision, examination, appointment, summer schools, text-books, institutes, census, building, kindergarten, etc. But we must content ourselves with saying that, as a whole, this report will take a very high place in recent educational literature, not only for specific recommendations, often many and sometimes radical, made upon each of the topics treated, but also because of the great value of the opinions gathered from the wisest experts in the country.

The Evolution of the English House, by SIDNEY O. ADDY. The Macmillan Co., N. Y., 1898. pp. 223.

This attractive volume is one of six that have already appeared, with six to follow, in the Social England Series edited by K. D. Cotes. Other works with more or less pedagogic interest are: The Troubadours and Courts of Love; Life in an Old English Town; Chivalry; The English Manor; The Evolution of English Household Implements; Mysteries and Miracle Plays; and The Social Position of Woman. The present work, which is illustrated with forty-two cuts, treats of round houses; underground houses; the simplest rectangular house and that with "outshuts;" large rectangular houses with aisles; foreign prototypes; building material; chimneys; windows and mural decorations; roofs; castle and watch towers; and the lord's house. A brief bibliography and a convenient index follow.

Ensayos sobre Educación teórica, práctica y experimental por MANUEL VALDES RODRIGUEZ, *Doctor en Filosofia y Letras, Director de las Escuelas de la Institucion "Zapata" y hoy del Instituto "San Manuel" y "San Francisco."* Habana, 1898. 2 vols. 240 and 425 pp. 8vo.

Just as the old University of Manila has not ceased its activity in the midst of the alarms of war, so in Cuba, if laws are silent, the pedagogue yet speaks, as these two interesting and instructive volumes amply testify, which are dedicated to the Havanese "Royal Economic Society of Friends of the Country." Vol. I contains the pedagogical history of the author, who became a teacher in 1871, at the age of 23 years (pp. 13–46); general remarks on the school (pp. 51–91), education (pp. 95–129), the child (pp.133–173), and the family education of the Cuban child (pp. 175–222), etc. Vol. II treats of the teacher (pp. 5–61); advice to teachers (63–93), pedagogical psychology (pp. 95–953),—appended to which are translations of the addresses of President Schurman on "Personal Activity in Education" (pp. 155–158), and Dr. W. H. Burnham on "Child Study as the Basis of Pedagogy" (pp. 159-162), delivered at the Educational Congress at Chicago, 1893, and a *résumé* (pp. 163–177) of psychology as applied to education from Compayré; a general discussion of method (pp. 179–262), supplemented by the address given at the Chicago Congress by Dr. W. T. Harris (pp. 262–271),—whom the author flatters in true Spanish fashion,—on the general problem of education; object lessons (pp. 273–241), and experimental psychology (pp. 343–387). The last is, perhaps, the most interesting section of the book, consisting, as it does, of notes and observations obtained by personal examination of some 50 children between the ages of eight and thirteen years. One interesting case is noted of a girl of nine, who was unable to read by reason of a habit of emitting sounds at hazard, with no reference to the words before her,—a defect which, although ultimately cured, had gained her almost the reputation of an idiot. Among the answers given by a class of 30 girls of about 12 years of age, to the question, what was meant by the statement (made in geography, of a certain Spanish city) "its origin is hid in the night of time" [*tiempo*, means "weather" as well as "time"], were the following: Things were spoiled in bad weather. Things were lost in the nights of time. Cities were lost in bad weather. It was much amused by the nights. There was bad weather there. They were lost in their antiquities. The winds carried away the houses. The nights were very long there. A boy of seven thought carpenters made all the wood. A boy of ten, when asked if he had seen the sky, answered "no!" but said "yes" to the inquiry whether he had seen the starry sky,—his explanation being "he had seen the sky above, but not below."

Dr. Rodriguez has said some very pertinent things concerning the French as compared with the American educational system, the gist of which is contained in the statement that the former has forgotten the mother and turned the teacher into an employee of the administration, while in America the teacher is a social institution, with woman largely in charge. Dr. Rodriguez is very friendly towards American ideas, as his citations from Channing, Draper (A. S.), Burnham, Harris (W. T.) show, and his "notes on children" are evidence that he has adopted some of the American methods, and these of the latest. Against the "education" given in the schools to-day he urges (p. 3, Vol I) that it suffers: 1. From exaggerated technicality that kills *ideas*, the basis of knowledge. 2. From superfluous and rare notions, whose sterility is not yet recognized. 3. From traditional conventionality, with which schools, teachers, and even the people are satis-

fied. 4. From the exclusiveness of memory. 5. From the inaction in which, during the whole process of instruction, the faculties of the child live. 6. From the vague character of a badly dispensed education, especially in the domain of theory. 7. From the divorce between knowledge and its practical application to the necessities of life. 8. From the supremacy of certain mechanisms, subject to an improper routine of the spiritual condition of man. 9. From the precipitation with which the work of education is finished. 10. From the lack of faith of teachers, who crawl along month after month, year after year, without method or plan, without object or aim. 11. From the hypocrisy of the "powers that be," who neither intend nor desire the action of the school. The fearful results of these factors Dr. Rodriguez had already exposed in his earlier volume, "El Problema de la Educación" (Havana, 1891), in which the condition of the school system of Cuba under Spanish rule was laid bare. How to deal with the Cuban child, "who suffers from an excess of imagination, sensitiveness and impressionability, lack of will and practical judgment" (p. 178, Vol. I), is now likely to try American genius to the full.

ALEX. F. CHAMBERLAIN.

Child Study. Published monthly by the Kyo-iku-Ken-Kyu-Sho, Tokio, Japan. Subscription price, 76 cents.

"Child Study" is the first publication devoted exclusively to this subject to be issued in Japan. It is edited by the Kyo-iku-Ken-Kyu-Sho (a seminary for the study of educational sciences) under the supervision of many prominent educators in Japan, among whom are Professors Motora, Takashima, Matsumoto and Tsukamoto. The monthly promises to be first-class in every respect and compares very favorably with anything of the kind published elsewhere. The material is well selected, many of the articles are original and very suggestive. The journal is divided into seven departments: (1) Editorial, (2) Original Investigations, (3) Methodology, (4) Application, (5) Department for Mothers, (6) Miscellaneous, (7) Educational Outlook.

Among the articles contained in the first three numbers are the following: The Importance of Child Study; The Moral Training of Children in the Period of Home Education; A Study on the Ideas of Children; The Development of Child Study; The Method of Child Study; Pedagogy in Normal Schools; The Development of Child Study in Japan; A Study in the Development of the Child; Children's Sense of Beauty; Women and Child Study; A Study in the Characteristics of Children; Education and Literature; Drawings of London Children.

Mr. Nakashima, in the article on The Development of Child Study in Japan, gives an interesting sketch of Japanese scholarship for some centuries past. Coming down to the new movement in Child Study, he says: "A series of lectures on Child Study was given for the first time before a gathering of Normal School teachers at Tokio, in September, 1882. In 1890, a seminary was organized by the leading scholars of Japan for the purpose of studying the educational sciences. This seminary has done much valuable work since its organization, and in November, 1898, issued the first number of 'Child Study.'

"In 1895 Mr. Kuroda was appointed to give a course of lectures in Child Study at the Tokio Higher Normal School, and shortly after a Child Study Club was organized. Articles have appeared in various magazines and newspapers on the subject of Child Study, but their volume is now so great that in addition to 'Child Study,' another monthly was started in January, 1899, called the 'Child World.' In 1898, Mr. K. Matsumoto was appointed lecturer on Child Study before

the Imperial University, and was received there with great enthusiasm." "Thus," says the writer, "Child Study becomes one of the most attractive branches of study in Japan, and many students and teachers are doing valuable work in this fascinating field." The first number contains a portrait of Dr. G. S. Hall as a frontispiece.

F. M. Y.

Zeitschrift für Pädagogische Psychologie. Herausgegaben von FERDINAND KEMSIES. Berlin. Herman Walther. Bi-monthly. Price, 8 Mark a year. Jan. 5, 1899. Vol. I, No. 1. pp. 56.

A new journal, the ostensible organ of the Psychological Society of Berlin, and devoted to the applications of psychology to education, comes from Germany something as a surprise. Dr. Kemsies, the editor, is best known to Americans through his excellent monograph on fatigue. The initial number of this new review opens with a readable article by the editor on some of the problems in pedagogical psychology. Child study, as he points out, although recent, is one of the sanest tendencies of psychological thought and its results must be reckoned with in the adjustment of school work to the child. There is a brief article by Jonas Cohn on some of the things to be learned from pedagogy by psychology, and an excellent article by Gutzmann on the speech of children and primitive people. Brief accounts are also given of recent meetings of the Psychological Societies in Berlin and Breslau, and a résumé of some recent child study investigations by T. Parr, of Bergen, Norway. The new journal is so much in line with the *Pedagogical Seminary*, that students of childhood in America will be glad to know of its existence. WILL S. MONROE.

Truth and Error, or The Science of Intellection, by J. W. POWELL. Chicago, The Open Court Publishing Company, 1898. pp. 423.

Major Powell introduces his reader to the subject by an interesting story of primitive reasoning—"Chuar's Illusion." Now Chuar is an Indian chief. His illusion consists in thinking he can throw a stone farther along the level of a plateau than over the gulf of a canyon. The reason of this is, in Chuar's mind, that hollow or empty space pulls the stone down. And Chuar further illustrates his theory of gravity by the assertion that "the higher you reach" in climbing a tree, "the harder the pull; if you are at the very top of a tall pine tree you must cling with all your might lest the void below pull you off."

Chuar, according to Major Powell, is the typical philosopher. Like him, Hegel and Spencer "had reified void and founded a philosophy thereon."

Major Powell seeks to found a new philosophy, not upon "reified void," as he fondly believes, but upon the inductible foundations of ultimate and assured scientific verities—a philosophy which is "neither Idealism nor Materialism;" he "would fain call it the Philosophy of Science."

These foundations he thinks he has found in the "four great doctrines of modern science:" "the atomic theory that the constitution of bodies of bodies is explained as a numerical combination of ultimate smaller particles;" "the modern doctrine of morphology, that forms in different kinds of bodies exhibit homologies that express degrees of relationship;" "the modern doctrine of the persistence of motion as the proper explanation of the correlation of forces;" and "the modern doctrine of evolution, that higher bodies are derived from lower." He avows his purpose of embracing these doctrines "in all their logical results, some of which may seem strange" to the reader. He propounds the "hypothesis that consciousness inheres in the ultimate particle," that "every particle of matter has consciousness," and at-

tempts to show that this assumption "harmonizes the principles of psychology."

Starting with these assumptions, Major Powell elaborates one of the most intricate and confusing fabrics of epistemology ever constructed. The difficulty of understanding his essentially difficult system is enhanced by the fact that he has coined (and recoined) a new philosophical terminology. The work is a monument to the insatiable desire that is in man to reduce the universe to conscious forms. In spite of the author's somewhat illiberal castigation of the "metaphysicans" and "mystic philosophers," and his constant assurance that he is strictly within the limits of science, one cannot lay the ghost of a suspicion that the glorious company of Hegel, Spencer and Chuar has received an accession. W. S. S.

Anglo-Saxon Superiority; To What it is Due, by EDMOND DEMOLINS. New York, 1898. pp.

This French author here describes the "extraordinary power of expansion of that race, which seems destined to succeed the Roman Empire in the government of the world." It is divided into three parts: I. The Frenchman and Anglo-Saxon at school; in which he asks successively whether the French, German and English school system forms men and how to bring up our children; II. The Frenchman and Anglo-Saxon in private life; in which he urges that the French mode of education reduces the birth rate and compromises the financial condition, while the Anglo-Saxon method prepares for the struggle of life; III. The French and Anglo-Saxon in public life; where he attempts to explain why the Anglo-Saxons are more hostile to socialism than the German or Frenchman; how the fatherland is conceived by each nation: what social state is most conducive to happiness; and the present systems of social regeneration.

The Cocoa Palm and Other Songs for Children. Words and music by MARY DILLINGHAM FREAR. Chicago and San Francisco.

This is one of the most unique books we have had for a long time. It is by a recent Wellesley graduate, who has learned to love nature in Hawaii, and seeks to infect children with the same love. The mango, the kiawe and the hola tree, the waikiki or hurrying water, the leis or wreaths, the song of the rice, taro plant, the auku or fisher bird, the sunflower, the lizard, roommate, give an eastern tropical air; and the nearly one hundred songs are grouped as those of babies, birds, animals, flowers, trees, rice, the sea, holidays, sleep, action or games, prayer and thought. The book is prettily illustrated, and the centipede, crab, cricket, fish, mynah, bird, spider, lily, sea shells, peanut boat, and all the rest are well calculated to interest children as well as to instruct them, and what is better yet, to give their sentiments a direction natureward.

Report of the Departmental Committee of Defective and Epileptic Children. Parliamentary Blue Book Report. London, 1898.

The best part of this book is the sections on the organism and staffing of special classes, their size, mixture of sexes, teachers' qualifications, subjects of instruction, manuals of exercise and punishment, and inspection. Many legal points are also discussed. It is recommended that teachers be trained to make special observations upon these children, to guide their treatment of them, and that Sloyd, laundry, cooking and dress cutting be introduced in the training of such teachers. Their needs are not met by the ordinary training college, but these teachers should have had some experience in ordinary schools. Mixed classes are common and are recommended, although

on the continent they are mixed at none of these schools. The practice of pupil teaching is thought to be impracticable.

Introduction to the Herbartian Principles of Teaching, by CATHERINE I. DODD. London, 1898. pp. 198.

A teacher in the day department of Owen's College, Manchester, here undertakes to sketch simply some of Herbart's ideas and to apply them to primary schools. She believes that the sun of Herbart is rising in England, and that she is beginning to atone for past neglect of theory. In the two-page introduction by Professor W. Rein, it is stated that by studying such principles the best natural gifts of the teacher can be improved; that the highest aim of education is not to cram knowledge but to awaken faculties to activity; to form the judgment and to quicken the life. Herbart's views are grouped with a few pictorial illustrations as follows:—aim and principles of education, interest, experience, intercourse, selection determined by culture epochs, humanistic studies, natural science, association, concentration, formal steps, historic account of the growth of Herbartian influence in Germany. A bibliography is appended.

Curious Punishments of Bygone Days, by ALICE MORSE EARLE. Chicago, 1896. pp. 149.

This attractive little volume consists of very readable chapters based on original studies, each introduced by an ancient woodcut, on the bilboes, the ducking stool, stocks, pillory, punishment of authors and books, the whipping post, the scarlet letter, branks and gags, public penance, military punishment, branding and maiming. The author well says her subject is not a pleasant one, but often has a humorous interest, and that a punishment which is obsolete gains an interest and indignity from the antiquity of its history, and becomes endurable because it has a past and no future. Her book, like that of an old writer, is dedicated to all curious and ingenious gentlemen and gentle women who can gain from acts of the past in the present days of virtue, wisdom, and the humanities.

The Method of Teaching Modern Languages in Germany, by MARY BREBNER, M. A. London, 1898. pp. 71.

Miss Brebner was the Gilchrist Travelling Scholar in 1897, receiving the fifty pounds annually awarded by the Cambridge Training School. She spent six months in the schools of twelve leading German cities, inspecting forty-one schools and hearing 268 lessons. The new method is summed up as follows:—reading as the center; grammar taught inductively; foreign languages used as much as possible throughout; regular daily conversations; teaching connected with the daily life; objects and pictures used in early stages; great attention paid to pronunciation throughout, but especially at the beginning; free composition in place of translation into the foreign tongue, and a minimum of translation into the mother tongue. The most interesting chapters are—the preparation of the modern language teacher in Germany; the discussion of the methods of Gouin, Haeusser and Berlitz.

Psychologische Untersuchungen über das Lesen, von B. ERDMANN und R. DODGE. Halle a. S., 1898. pp. 360.

This valuable and comprehensive work begins with thirty-four pages of digest of previous studies by Aubert, Helmholtz, Baxst, Cattell, Sanford, Grasher, Weinike, Goldscheider and Müller. The first chapter considers rest and motion of the eye in reading with various time measurements. The second chapter is devoted to studies of the field of view in reading and the fixation point. Then follows the de-

scription of the apparatus for experimental isolation of pauses and fields; studies of the minimal time of exposure, the time of reading later groups or disconnected words; recognition of words as affected by field and distance; the recognition of connected words; spoken words and script; the psychological presuppositions for determining the purely psychic matter; the angular rapidity of movement in reading, with descriptions of apparatus.

Child Study Research in Public School, No. 13. Report on the Vacation Schools and Playgrounds of New York City, Boroughs of Manhattan and Bronx, 1898. pp. 51–97.

This work is of a somewhat preliminary nature, and was carried on by Messrs. Partridge and Curtis, of Clark University, in August, 1898, under the direction of Superintendent Stewart, upon children taken from vacation schools and playgrounds. The endeavor was to study the average child of that particular district, and 200 children from eight to fifteen, nearly all Jewish, were measured and tested by the dynamometer, spirometer and Snellen cards for vision. The purpose was essentially practical, and was well calculated to fulfill its purpose of demonstrating the importance of such determinations. Appended are a syllabus considering the utility of playgrounds and illustrations of several forms of apparatus.

A Short History of Germany, by MARY P. PARMELE. Chas. Scribner's Sons, New York, 1898. pp. 179.

It is assumed that to know the forces that have created a great nation and the steps of its unfoldment is more important than to know the many events and incidents which attended such growth. The effort throughout is to keep strictly in the main line of development and resist the temptation of introducing details however fascinating they may be. The history comes down to the advent of the present emperor.

Flashlights on Nature, by GRANT ALLEN. Illustrated by Fred Enock. New York, 1898. pp. 312.

This is one of the most charming nature books of recent years, and that is saying a great deal considering their numbers. The general topics are—the cows that ants milk, the plant that melts ice, beasts of prey, a woodland tragedy, marriage among the clovers, horned earwigs, the first paper maker, abiding cities, a frozen world, British bloodsuckers, a very intelligent plant, a foreign invasion of England. The illustrations, considerably over one hundred in number, are unusually fine, and the cover is a very thin section of unpolished wood.

Extemporaneous Oratory for Professional and Amateur Speakers, by JAMES M. BUCKLEY. New York, 1898. pp. 480.

This book is quite out of the ordinary, and by a man who has read and thought widely, can utilize Delsarte without absurdity, and write sanely of the exalted states of mind characterized by more or less intelligence, often seen in ecstatic trance speakers, and is enlivened throughout by incidents which show a very wide reading of the lives and peculiarities of great speakers. There are points in it that suggest the good old Roman day when oratory included morality and politics, and was relatively free of many of the technicalities that are found in the many more recent treatises. We are told that there are no cast iron rules and no principles that an extemporaneous speaker may not sometime have to violate. Every one must be his own final authority.

Aristotle on Youth and Old Age, Life, Death and Respiration. Translated by W. Ogle. London, 1897. pp. 135.

This work has been translated before, and is thought to be the last treatise of Aristotle on the phenomena of animal life. The text is somewhat marred and corrupted, and is marked by more or less iteration and confusion. The author has tried to make it intelligible by using his thorough acquaintance with the different texts and readings, and explains his more important constructions in copious notes. Sixty pages of the work consist of a valuable and interesting introductory.

L'Enfant et L'Adolescent dans la société moderne, par LOUIS DEFERT. Paris, 1898. pp. 221.

We have here a popular work devoted chiefly to infancy, with chapters entitled—before birth, birth, mortality, the first days, the nurse, the cradle, the school, protection, moral and physical, infant labor, and the duties of childhood. It makes no attempt to completeness or detail, but rather to concise indication of children and youth in modern French society, with a résumé of laws and medical treatment of sick children. The author maintains absolute neutrality so far as opinions are concerned, but seeks only to present facts. The latter part of the book contains lists of French societies for the aid of abandoned infants, lying-in hospitals, and those for children, societies organized in their interests, and those to rescue adolescent boys and girls.

Die Behandlung stammelnder und stotternder Schüler, von ROBERT MUTKE. Breslau, 1898. pp. 30.

The author is director of the curative course of the Breslau Institution for stuttering children, and his work contains a wall chart for practice. The best part of this pamplet relates to the pedagogic and didactic treatment of stammerers who relapse after having taken some previous course, and consists largely in more or less scientific explanation of the necessity of observing certain few inflexible rules, such as sitting erect; reflecting before speaking; slow, loud and clear articulation; taking a short, deep breath beforehand; beginning the open vowels very lightly; speaking the base vowels prolonged; directing the breath upon the vowels rather than the consonants. These rules are enforced by a few simple, special signs.

Die Methusalems der Vorzeit und der Gegenwart, von A. DAUL. Würzburg, 1898. pp. 112.

The author, who announces himself as seventy-seven years old and for fifty years active as journalist and writer, collects lists of soldiers, statesmen, learned men, poets, painters, reformers, discoverers, etc., and finds that seventeen per cent. of all of these men reached the age of eighty, inferring that ability and longevity go together; and proceeds to give rules for prolonging life, prominent among which is normal brain hygiene and activity. He then proceeds to discuss various foods and common slight ailments, with an appendix containing a score or more of recipes for cooking according to Father Kenipp.

Die Geistige Ueberanstrengung des Kindes, von BÉLA SZENTESY. Budapest, 1898. pp. 123.

The first part is a general characterization of childhood from the cradle to the intermediate school, with special reference to brain activity and instinct, and some characterization of the kindergarten and volksschule. The second part, entitled The Psychophysics of Making Music, describes the author's theory of playing the piano. We must confess that the title of this booklet was to us very misleading. The

first part is more crude than elementary, and the second part is devoted to describing, in terms very unnecessarily scientific, the commonest rules for learning to play the piano, with the special intimation throughout that other methods are peculiarly liable to cause undue fatigue and all the evils of precocity.

How Music Developed, by J.W. HENDERSON. New York, 1898. pp. 413.

The author here attempts a brief, critical, explanatory account of the growth of modern music from its beginning to the progress and simplification of popular music, the evolution and use of the piano, and of classic and dramatic orchestrations, the development of chamber music and the oratorio, opera and musical drama, with special sections on Handel, Bach, Haydn, Mendelssohn, Gluck, Mozart, Beethoven and Wagner. The author has a broad knowledge of his subject, and holds that those who know something of its history will best be able to both understand and to enjoy it.

Der Scheintod der Neugeborenen, von DR. LUDWIG KNAPP. Wien und Leipzig, 1898. pp. 163.

The author holds to some extent with Goethe that the history of science is science itself, so that this first installment of his comprehensive work is entirely devoted to the history of the apparent death of newborn children regarded both clinically and judiciously. The development of the various methods of reanimation is the most copiously treated topic, and thirteen pages of bibliography are appended. Nine woodcuts illustrate processes and instruments.

Nature Songs and Stories, by HARRIET M. MILLS and ELSIE A. MERRIMAN. Columbus, O. pp. 75.

There are fifty-two stories, each introduced by a song and arranged as songs for autumn, winter, spring, prayers, hymns, and miscellaneous songs. The stories are by Miss Mills, and seem to show unusual capacity and very successful experience in reaching children's interests. The music, by Miss Merriman, is simple and tuneful. Altogether it is an interesting and valuable addition to the literature of the kindergarten by sympathetic teachers, who are too intelligent to be servilely bound down to the ultra orthodox influences that are now threatening the future of the kindergarten.

L'Évolution de L'Éducation, par CH. LETOURNEAU. Paris, 1898. pp. 617.

This work has a most attractive title, and was awaited with great interest, but read with growing disappointment. His definition is broad, and the first chapter on education in the animal kingdom; the second on Melanesia; the subsequent chapters on education among the African negroes and in Polynesia, the American Indians, Mexicans and Peruvians, constitute the chief merit of the work. The later chapters on education in China, Egypt, Arabia, Judea, India, Persia, Athens, Sparta, Rome, mediæval and modern times, are little more than digests of current histories of education. The book ends with a sad section on the demoralization of money, the decalogue of the dollar, and utilitarianism.

Iapanese Fairy Tales. Published by T. HASEGAWA, Tokyo.

These twenty booklets are as purely and beautifully Japanese as anything can well be conceived. The finest double-fold rice paper with colored pictures on every page, exceedingly attractive and varied styles of illustrations on the cover, tasteful silk thread binding and extreme cheapness are the chief features. The stories are all trans-

lated into good and simple English, and there is hardly a sign of Japanese script in the whole. Together they constitute the Kobunsha Japanese Fairy Tale Series, and seem to be well calculated to have an unique fascination for children.

Kolleg und Honorar, von DR. E. HORN. München, 1897. pp. 158.

After discussing the political and scientific character of the German University since the sixteenth century, the decline of public and the growth of private lecture courses; the statutes and regulations for fifteen of the leading universities are presented and discussed with some detail in order to show how far the constant cry, more freedom, more money, is justified. The author believes that professors should be more or less freed from the necessity of lecturing and given better pay.

A Short History of France, by MARY P. PARMELE. Chas. Scribner's Sons, New York, 1898. pp. 112.

This is an attempt to tell the story of a great nation in about 100 pages, and is, of course, marked by rigid exclusion of all save essentials. To those familiar with the subject it is merely a reminder of sequence and events, while to the beginner it may serve as a framework.

Recueil des Lois et Règlements sur l'Enseignement Supérieur, par AUGUSTE GÉNÉRÈS. Paris, 1898. pp. 1,010.

This ponderous fifth volume reports on the condition, laws and decisions regulating intermediate education during the decade ending May, 1898, with a table giving dates and digests of all legislation. It contains, unfortunately, no summary of general results or tendencies, but is simply a law book.

The Meaning of Education, and other Essays and Addresses, by NICHOLAS MURRAY BUTLER. The Macmillan Co., New York, 1898. pp. 230.

The above title is the first of seven papers, the other titles of which are—what knowledge is of most worth; is there a new education; democracy and education; the American college and the American university; the function of the secondary school; the reform of secondary education in the United States. These papers are clear, sensible and progressive. The author's standpoint throughout is essentially practical and American. He is, to our thinking, on the right side of nearly all the great questions in which he takes an interest. While the work is not marked by any great effort on the author's part to be a specialist in any of the topics selected, the best and most useful papers are the two last, which deal with secondary education. The author has restrained some of the unfortunate prejudices and animosities that sometimes find expression in his journal, and appears here at his best, and we believe his true character, not as a pre-eminent scholar or an original thinker, but as a vigorous mind chiefly interested in the practical side of education, and save only for his excessive and ostentatious discipleship to his hero and ideal,—the president of Harvard College, — independent. Educational intelligence and sanity in those educational fields in which his interests lie are the pre-eminent notes of this welcome book.

Application of Psychology to the Science of Education, by JOHANN F. HERBART. Translated and edited by Beatrice C. Mulliner. With a preface by Dorothea Beale. London, 1898. pp. 231.

Miss Beale is the accomplished principal, and Miss Mulliner a lecturer at the Ladies' College, Cheltenham. The former holds that the two legacies we chiefly owe to Herbart, which explain the secret of the

strange fascination he exercises on educational thinkers to-day, are—first, clearer views on the doctrine of apperception, insistence on the unity of the soul, and deprecation of all one-sided development which mars the completeness of character. To understand Herbart we have to transport ourselves into a different thought world, to conceive ideas as active powers of the ego as constantly building itself up afresh and giving birth to entified concepts. His physico-mathematical conception of ideas attracting, colliding with and suppressing each other, seems like a world of ancient ghosts, or else we must conceive his terminology as the language of poetry. The comments of Miss Mulliner will add materially to the usefulness of the book, as do the analyses that precede each of the thirty-five lectures. A glossary of some fifty characteristic terms and their translation, together with a good subject index, add to the value of the work.

Fraudulent Diplomas, by HENRY W. ROGERS. Chicago, 1899. pp. 18.

A committee of the college section of the Illinois State Teachers' Association was appointed to consider this question, and this is the report of its president. The State of Illinois appears to have been a glaring example of this kind of fraud. Five Chicago institutions are named which it is claimed are not recognized by reputable schools of dentistry. The address closes with a recommendation of the committee that an educational commission of not less than six be constituted by law in each State and appointed by the governor. Its members should not be upon any academic board, and should hold office for six years, and that all institutions shall derive their degree conferring power from this board. It can withdraw this power if the necessary conditions are not met, and any institution that fails to recognize this authority shall forfeit its right to exist.

Grundzüge der psychologischen Erziehungslehre, von DR. A. HUTHER. Berlin, 1898. pp. 169.

In the first part the author attempts an analysis of the building of ethical character, the first step of which is naïve and the second reflective morality, and undertakes to describe the development of conduct according to conscious principles. The second part presents the outline of a psychological theory of education, and begins at the familiar Herbartian distinction of government and discipline. The former includes personal direction and material installation, watchfulness and compulsion to rules. The second describes the discipline of restraint, that of determination methods of developing moral reflection, both analytic and synthetic; while the supplement is devoted to the psychology of formal and material characterology.

Die Welt im Munde, von MAX VOIGT ALY. Frankfurt a. M., 1898. pp. 87.

The world in the mouth proves to be the teeth, and the dentist author here undertakes a series of popular "chats" upon the relation between the teeth and the mouth. The chapters treat caries; give practical rules for the care of teeth and mouth; describes normal teeth; illustrate by cuts and otherwise the structure of the teeth; explain sore mouth and describe governmental dental hygiene. On the whole the pamphlet is well and interestingly written.

The Plan of an Ethical Sunday School, by W. L. SHELDON. Philadelphia, 1898. pp. 115–182.

The author is lecturer of the Ethical Society of St. Louis, and the foundation of his school is a short catechism or responsive exercise which recites simple duties and homely truths. Picture talks are

varied by musical services, and many brief gems of wisdom are gleaned from the best literature of the world. Sometimes recitations, reading of a short story, short talks on objective and moral inspiring themes, Bible stories told as such, etc. At the age of nine the work becomes systematic and is often devoted to habits, one after another, such as exaggeration, economy, conceit, laziness, swearing, procrastination, teasing, cheating, obedience and sickness. The home is studied, and various festivals, Sunday, Thanksgiving, memorial days like Easter, animal families. At eleven or twelve there is a break, and the life of Jesus is introduced with the miracle side omitted. Citizenship, patriotism, soldiering, crime, etc., follow. Finally come duties to self and others, moods, pleasure, will, and then after introductory talks about religion, the Bibles of the great races are taken up, and the history of religion from fetishism onward is studied.

Psychologische Analyse der Thatsache der Selbsterziehung, von DR. PHIL. G. CORDES. Berlin, 1898. pp. 54.

This is one of a collection of treatises of pedagogical psychology and physiology in the field of education, edited in Berlin by Schiller and Ziehen. The points which the author treats most fully are—the hour plan, practical application of speech physiology to beginners in reading character and will building on psycho-physiological grounds, instruction and fatigue, memory and association of ideas. To educate self one must know his own peculiarities; recall the events of his life; reflect on his personal disposition; know something about concepts and their comparison, motives, etc. Then this must be applied to intellect, feeling and will.

Schulhygienische Fragen und Mitteilungen, von DR. B. SCHWALBE. Berlin, 1898. pp. 37.

This is an interesting illustration of the habit of some gymnasiums to insert a piece of solid work in their annual report. The writer here presents lists of the many measurements of health, determinations of height and weight used in his institution. Such careful determinations with the laboratory of the institution which is well equipped, the habit of discussing heat, water, food, air, bacteria, etc., with reference to the individual pupil's own body, tends to make parents trust teachers more and give way to their advice.

Bibliography of School Hygiene, by WILLIAM H. BURNHAM, Ph. D., Clark University.

The author has for years given special attention to this subject, and is perhaps now our best expert. In this reprint from the Proceedings of the N. E. A., 1898, he has collected 436 titles of books and articles upon the subject with references to supplementary and more special bibliographies.

The History of Compulsory Education in New England, by JOHN W. PERRIN. Meadville, Pa., 1896. pp. 71.

This doctor's thesis at the University of Chicago, after a brief introductory chapter on the origin and progress of compulsory and universal education in the sixteenth century, describes compulsion in New England from 1620 to 1800; indirect compulsion and factory laws of Massachusetts and Connecticut; and the truancy law in Massachusetts.

The Public School Mental Arithmetic, by J. A. MCLELLAN and A. F. AMES. New York, the Macmillan Co., 1899. pp. xii, 138. Price, $0.25.

This little book, by the authors of the "Public School Arithmetic," is founded on McLellan and Dewey's recent work, "The Psychology

of Number." Over 1,000 examples, graded in order of difficulty, are presented, and a 5-page appendix furnishes the necessary "tables." The leading ideas are that number is the tool of measurement, the latter taking its rise in human activity satisfying human needs; that imagination should be appealed to, not less than reasoning; that the idea of balance or equation, present in every arithmetical problem, should be emphasized from the outset. E. B. T.

Juvenile Offenders. A Report based on an Inquiry Instituted by the Committee of the Howard Association, 1898. pp. 39. 8vo. Published by Westheimer, Lea & Co., London. Price four pence.

The inquiry was sent out to magistrates and others who have had most experience in dealing with juvenile offenders in England, asking what, in their judgment, was the best means for dealing with children who break the laws. The replies are published in full, and there is a scrappy and unsatisfactory summary. The opinions are almost universally opposed to imprisonment and in favor of whipping.

EARL BARNES.